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The Times immediately preceding the Millennium.

It is a common inquiry in almost every place, amongst professors of religion, What do you think of the Millennium? and some persons even avow themselves to be in daily expectation of the personal advent of the Lord Jesus Christ, to commence his millennial reign! Without, however, attempting to discuss the question, whether this peculiar reign of Christ will be personal as well as spiritual, or spiritual only (though the writer decidedly inclines to the *latter* opinion), there are some things of paramount importance connected with it, in which every individual is most nearly concerned, that are in great danger of being overlooked; to these, therefore, the attention of the reader is earnestly and affectionately solicited.

That the Millennium has not yet commenced, is proved, among other particulars, from the facts, that Babylon is not yet destroyed; and Satan is not yet bound: on the contrary, the latter appears to be working with increased power in numbers of the children of disobedience, both among professors and the notoriously profane. And if the Romish antichrist appears to be losing its dominion in France, it is far otherwise in Ireland, notwithstanding the progress of the Gospel there, through the blessing of God upon the labours of his servants, which is beyond all question; and even in England, while too many of Zion's professed friends are folding their arms to slumber, declaring they see no danger, and scoffing at *the fools* who judge otherwise, Roman Catholic chapels and colleges are rapidly increasing.

Nor is this state of things at all inconsistent with what the sacred writings teach us to look for, *previously to the commencement of the Millennium*. Rather, it is unquestionable, that infidelity, popery, and irreligion, may be expected *almost to annihilate* genuine Christianity; so that it will require peculiar grace for professors to keep their garments white, amidst the overspreading abominations. Whether we suppose, with Mr. Fuller and others, that the slaying of the witnesses in Rev. xi. is already past; or, with Goodwin, Gill, Scott, &c., that it is *to come;* it cannot be supposed, that all the vials in ch. xvi. are poured out. But they are to be so while the seventh trumpet is sounding, and before its sound is completed, and, consequently, *before* the commencement of the Millennium.* And it is only to read the prophetic history of their pouring out, to be convinced that this is not a time to indulge in carnal security. Happy indeed, will be that individual, who attends to the admonition of the Holy Spirit, in reference to the sixth, or Christian-trying vial, "Behold, I come as a thief. Blessed is he that

* Chap. x. 7; chap. xi. 15.

watcheth and keepeth his garments, lest he walk naked, and they see his shame."*

Mr. Fuller, in 1810 (taking for the basis of his exposition, Dr. Gill's sermon in 1752, on the latter day glory), imagined we were then in the period of the second vial only, and that probably, much more remained to be poured out before it terminated. What time may elapse between the respective vials, or whether the latter may not be pouring out while the former are in operation, must (after all the efforts of vain man to be wise above what is written) be left with him who retaineth the times and seasons in his own counsels, and has declared, that it is not for *us* perfectly to understand them until they are accomplished.† But the tribulations of the Western empire are, clearly, to be increasingly tremendous, with the *reverse* of a sanctifying effect upon the kingdoms included in it; and, when the Eastern empire begins to be dealt with also in the way of judgment, three unclean spirits of devils are to influence, apparently, the whole world against Christ and his blessed cause, so that, as his interest in the earth appeared to be extinct when himself was murdered, and also afterwards under the dreadful persecution of Dioclesian, it will be the same at this period; and the rage of those in authority against his Gospel and servants, will probably exceed all former instances.‡

It is true that the period of the seven vials, and of the sounding of the seventh trumpet, appear to be the same, and they commence and terminate together, hence the Gospel will be progressing through the world, all the time that God is dealing in judgment with the churches' enemies;* therefore the true servants of God, throughout this whole period, will have to sing of mercy and judgment, and while the consideration of the former should not lead us to be insensible or indifferent to the latter, so the apprehension of the latter should by no means occasion us to sit down in despair; rather, we should be roused to greater exertion and importunity in prayer, if by any means, or in any degree, we may be assisting to strengthen that blessed interest that is to be so awfully tried.

Mr. Scott thought, that as the site of the fourth monarchy was to be the scene of the operations of the vials, there "may be flourishing churches in America, Africa, the East Indies, &c., while true religion, in its open profession, is almost extirpated in Christendom." However this may be, there can be no doubt that the *end* of these wonders will be most glorious to those, who, through grace, are enabled to stand the trial, and participate in the first resurrection; for when the seventh vial is finished pouring out, and the seventh trumpet is completely sounded, the air will be finally cleared from all the pestilential winds of Antichrist and irreligion of every form. The dragon will be bound, not, of course, with a material, but a spiritual chain, and the Holy Spirit will be given again, as at Pentecost, and the primitive order of the divine worship will be completely restored throughout the world for a thousand years; nor shall any that decease during this period, be subjected to the

* Chap. xvi. 15.
† Acts i. 7; 1 Pet. i. 10, 12.
‡ Rev. xvi. 12—14.

* Rev. x. 7.

second death; nor shall the power that will arise at the end of the thousand years (when Satan is loosed, and the Holy Spirit leaves the generation that shall then be born without his spiritual regeneration, and to the influence of Satan's temptations,) be able to do them any effectual harm; for then, indeed, Christ will personally appear, to dissolve the frame of creation, and accomplish the final judgment.

While then, as Mr. Scott remarks, "in many other cases we should rejoice with trembling, in this, we should *tremble with rejoicing*." And this is just the feeling which the writer is desirous to cherish in his own bosom, and to witness in all his brethren. Let the question go round amongst us, "Am I able, if called to it, to drink of the cup that Christ drank of, and to be baptized with his baptism?" In acting the part of a censor, it is surely but right to begin at home, and examine ourselves, with no greater allowance than we feel warranted in making for our neighbours; but is it not impossible to make a close observation upon the professing church in general, of the present day (allowing for all that is estimable in it), without adopting the exclamation of the prophet, "Where is the Lord God of Elijah?" where is the importunity with God, that could stop and re-open the windows of heaven? where is that holy zeal, that could find no repose till the law of God obtained from his professing people that regard to which it is entitled, and by which alone its illustrious author can be duly honoured? Alas! these are the days of liberal principles; and conformity to the maxims of this world appears to be fast preparing the great majority of Christ's professed disciples for that tribulation, which, if the Scriptures are to be believed, is unquestionably fast approaching.

Are any disposed, from these considerations, to restrain their exertions for the Redeemer's interests, that they may consume upon their own lusts what might be instrumental in advancing his glory? this is a certain evidence that such persons are gone much further than they probably have any idea of, in the approaching degeneracy. Let us neither be too sanguine in our expectations of good, nor resign ourselves to despondency, because we do not behold all we desire. We are responsible for our exertions, though not for their success; and if we walk uprightly in Christ's service he will be honoured, and we shall know it in the end to our personal joy. S. D.

Clonmel.

A SUMMARY VIEW OF THE ORDINANCE OF THE LORD'S SUPPER.

FIRST, its nature and design:

The Lord Jesus Christ, when he says, "Do this in remembrance of me," requires that Christians should, in a solemn manner, eat bread and drink wine in their religious assemblies, as a commemoration of his death,—a token of their engagements to him,—a pledge of the blessings of his covenant,—and a sign of their mutual affection to each other. Among the divine ordinances prescribed by the Gospel, this institution has ever held a distinguished place; and the church of Christ, in all ages, has considered a devout attention to it a duty incumbent on every one who professes faith in

the Lord Jesus Christ, and seeks for salvation through him alone. This divine ordinance is not merely a m morial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was *a sacrifice for sin.*

It seems especially intended by God to keep up a continued remembrance of the doctrine of the *atonement*, and it will generally be found, that they who habitually neglect this ordinance, seldom attach much consequence to the atonement of Christ, and those kindred doctrines essentially connected with it. The bread broken in the Lord's Supper is a lively emblem or symbol of the body of Christ, which was wounded for our transgressions: and the wine poured out, of the shedding of his blood for our sins. We are led to consider the death of our Lord Jesus Christ as a propitiatory sacrifice for sin, by the very words of the institution, for, of the bread our Lord says, "This is (*i. e.* represents or signifies) my body *which is given for you*," and of the wine, "This is (*i. e.* denotes or represents) my blood of the new covenant, which is shed for many *for the remission of sins.*" There is a direct reference in the whole of the institution of the Lord's Supper to the ordinance of the passover, as the resembling circumstances common to both evidently prove. We may therefore consider the Saviour as saying, "This bread is now my body in that sense in which the paschal lamb has been my body hitherto: and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been, or has prefigured my blood under the old, *i. e.* the paschal lamb and the sprinkling of blood represented my sacrifice to the present time; this bread and this wine shall represent my body and blood through all future ages. As therefore, your natural life depends on receiving the bread which God has, in his bountiful providence, provided for the nourishment and support of your bodies, so your spiritual and eternal life, depends on your receiving by faith the sacrifice of my body on the cross for you. This is the only divine ordinance in which any of the ancient sacrificial forms yet remain, and the form and manner of this, partake so much of the spirit and design of those offerings, as to render it a lively emblem of the thing signified, and calculated to shew forth the death of the Son of God, till he shall come to judge the world.

II. What is professed by partaking of the Lord's Supper?

We hereby publicly avow ourselves to be the disciples of a crucified Lord and Master, who expressly commands his followers to do this in remembrance of him. They who devoutly obey this command of the Redeemer seriously remember the divine dignity of his person—the infinite compassion and condescension he manifested in becoming incarnate—the grand design of his mediation, engagements, and death—the characters he sustains, and the offices he bears, in the economy of salvation—the relations in which he stands to those, who, renouncing all confidence in themselves, believe in and rely on him for acceptance with God unto eternal life. In obeying this divine command, we profess to own the Lord Jesus Christ, not merely as an inspired teacher sent from God to be our infallible instructor and guide, but, as our Almighty Friend and Saviour, we hereby avow that we confide solely in him; that we rely

on his atoning sacrifice for the remission of our sins as the only source of our safety, hope, and happiness. By attending the Lord's Supper, we publicly profess to commit our souls to Him to be redeemed from all evil, sanctified, and saved; we hereby declare our cordial approbation of God's method of salvation—our thankful acceptance of the divine mercy manifested through the mediation and death of Christ—our supreme obligations to God for the blessings of the New Covenant—our hearty compliance with all its requirements, *i. e.* that we sincerely repent of and turn from all sin, believe in the Lord Jesus Christ, obey his will, and unreservedly devote ourselves to his service and glory, to be, to do, and to bear, whatever God would have us. By receiving the Lord's Supper in a social manner, with the members of Christ's church, we profess our relation and affection to them as Christian brethren and fellow heirs of eternal life—our consent to all the duties of that relation—that we sympathise with, and will perform every act of kindness for them, at all times, of which they have need, or we have opportunity. As our Lord declares this to be the New Covenant of his blood, or a token or representation of that covenant which was established by his sufferings and death, all those who attend this ordinance aright, must consider the nature of the covenant of grace—consent to the demands of it—and cheerfully expect the blessings promised.

III. By whom the Lord's Supper should be attended.

Not by all those who merely admit that the Lord Jesus Christ is the true Messiah, but by those only who, convinced of its evil, sincerely repent of, and forsake all sin—truly believe in Him for pardon, sanctification, and eternal life; who, being baptized, resolve, in the fear and strength of God, to act in all the relations and duties of life suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself—which is a declaration of mercy on God's part, and a profession of repentance, faith, love, and obedience on ours,—but from all those passages of Scripture which demand purity of heart, and uprightness of conduct, and which condemn hypocrites, and describe the members of Christ's church as sincere and holy persons. It is further evident, that true believers in Christ only, ought to partake of the Lord's Supper, because the Apostle Paul enjoins on all communicants to "examine themselves whether they be in the faith," 2 Corin. xiii. 5. The rule of judging prescribed by him is, whether Christ be in us or not. The object of this scrutiny is to prove or try ourselves,—our state, dispositions, and deportment,—by the rules of Scripture, previously to our receiving the supper of the Lord. This injunction proves that sincere Christians are the only persons who have a scriptural right to receive the Lord's Supper.

IV. The advantages which arise from a devout attendance to this divine ordinance.

A serious attendance on this ordinance is one eminent mean, among others, of promoting real religion in the soul, and of obtaining those supplies of grace from Christ, by which we persevere in holiness and make progress towards heaven. It tends to confirm our faith in the doctrines of the Gospel, especially, in the atonement of our Lord; and it is adapted in

an especial manner to excite and increase our love to Him. It reminds us of, and strengthens our obligations to, a life of universal sanctity. The most powerful and endearing motives to act worthy of our Christian profession in all evangelical obedience, are presented to our minds in the design of this institution, which is calculated to excite the utmost abhorrence of moral evil in all its forms, because this ordinance exhibits in the most impressive manner, the infinite turpitude, malignity, and awful consequences of sin, in the sufferings and death which the Son of God endured to atone for it. A devout attendance on this ordinance, will stir us up to the greatest care to watch, and pray, and strive, against all iniquity, especially the sin which most easily besets us, and promote the warmest zeal and sincerity in endeavouring to oppose it. It is adapted also to promote holy joy and peace, for what can afford equal tranquillity and comfort to the soul, burthened with a sense of sin and guilt, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God herein manifested to all penitent believers? In this act we solemnly profess to receive the Lord Jesus Christ, for all the purposes for which he is revealed, and joyfully accept of the blessings of divine grace and glory, which he freely communicates to every contrite communicant. By this act we realize our *union* to Christ. The intimate relation and entire dependance of true believers on their Lord and Saviour, are represented in Scripture in the strongest and most endearing manner. They are said to be *in Christ*, and Christ is said to be *in them*. He is called their life; they are spoken of as being one with him, and their vital union to him, is represented as that of the branch to the root, and as the members of the body to the head. But there is another very expressive and emphatical metaphor employed by our Lord himself, to denote the absolute dependance of his disciples on him, for the maintenance and perfection of the life of God in their souls. Our Lord represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby, John vi. 53—8, "I am the bread of life," the bread which nourishes to eternal life, our Lord tells us, is his body, which he gave for the life of the world. He that cometh down from heaven, and giveth life to the world, is the bread of God. Without offering the greatest violence to the connexion in which this address of our Lord stands, it cannot be understood, as some have explained it, as merely receiving the doctrines which he taught.

Divine instruction is, indeed, spoken of as the food of the mind, and is compared to meat and drink, and *teachers* are said to feed their disciples; but there is no other instance to be found on record in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By this, our Lord clearly means, that he would give his body for the life of the world; that as bread is the staff that supports natural life, so the salvation procured by his death should be that by which the bodies and souls of believers should be preserved unto eternal life—that the bread meant his flesh (his life) which he was about to deliver up to death to be a vicarious sacrifice and atonement for sin, and that, as no human life could be preserved

unless there was bread (proper nourishment) received, so no soul could be saved but by the merit of his death. Bishop Pearce observes, that the ideas of eating and drinking are here borrowed to express *partaking* of, and *sharing* in. Thus, spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*. By which, in this ordinance, our Lord clearly means believing the divine efficacy of his atonement, relying on it by faith, and thankfully embracing the great and glorious blessings which flow from it; particularly the free mercy of God in the pardon of sin, and the communication of the influences of the Holy Spirit to renew, sanctify, and save our souls. The apostle Paul evidently alludes to this, when he says, "Christ our passover was sacrificed for us, therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered on the cross; we hereby exercise a believing regard to the Lamb of God which taketh away the sin of the world, of whom the paschal lamb, which the Jews were required to eat, was a type. The participation of the Lord's Supper may, therefore, properly be considered as a feast upon a sacrifice. The bread and wine are memorials of the body and blood of Christ. The eating and drinking of these are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him, for the life, vigour, and joy of our souls.

V. The preparation which is required of those who would profitably attend the Lord's Supper.

To unite in this ordinance acceptably to God, and beneficially to our souls, it is not only necessary that our judgments be scripturally informed as to the nature and design of it, but that our wills be spiritually inclined, and our affections be devoutly excited and engaged. We are not only required, but we hereby profess to exercise repentance towards God and faith in our Lord Jesus Christ —hope in the mercy of God through the atonement—love to the Redeemer and to the brethren. A profitable attendance on this ordinance requires not merely the same previous preparation which is essential to public worship in general,—such as serious perusal of the Scriptures, meditation, watchfulness and prayer, — but, that these devotional exercises should be conducted with a particular reference to the spirit and intention of this holy institution—to the objects which are herein presented to our faith,—and the important truths and transactions about which the mind is to be devotionally employed. There is one duty which is peculiarly proper to precede this ordinance, and which, as the Scripture expressly enjoins, is indispensable—it is self-examination, 2 Cor. xiii. 5. The return of the day on which we are to partake of the Supper of the Lord, is an appropriate time for self-scrutiny, when we should seriously examine our spiritual state and frame: an accurate knowledge of our true character and condition is not to be obtained without frequent, solemn, and impartial inquiry. This investigation should not merely respect the reality of our religion in general, but the present state and disposition of our hearts in the sight of God, whether we are walking in *all* the ordinances and commandments of the Lord blameless—living in *all* the relations of life consistently with our Christian profession—

advancing or declining in practical piety. The inquiry should be directed to ascertain what sins we have committed—what duties we have neglected—to what temptations we are most exposed—in what respects we have most need to be on our guard, and to have our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire; these and similar inquiries are necessary to promote humility, thankfulness, vigilance, and prayer. They furnish suitable subjects for devout meditation, and will lead us to feel increasingly the necessity of renewed applications of the benefits of the atonement to our souls. This ordinance exhibits to the eye of faith the fountain opened for sin and uncleanness. It is established in the church as a perpetual memorial of the sufferings and death of Christ, and believers should embrace every opportunity of attending it, for herein they commemorate the brightest and best expression of the love of God, who spared not his own Son, but delivered him up for us all; how shall He not, with him also, freely give us all things. God hath commended his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Hackney. G. B.

On the Import of the Hebrew Name *Israel.*

In reference to the occasion on which Jacob received his new name Israel, Hosea says concerning him, "By his prowess he had power with a Divine personage*: yea, he had power over a heavenly messenger and prevailed" Hos. xii. 3, 4. Possibly too there may be some analogy between this description and that in Exod. xxiii. 20, 21, where we read, "Behold, I send a messenger before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

When the Divine Spirit descended in the form of a dove at the Jordan he appeared personally; but when he communicated visions to John in Patmos, he made an angel his chariot. "The chariots of God," says the psalm-

* In Deut. vi. 4, we read, "Hear, O Israel, Jehovah our God is one Jehovah;" and this declaration importing that God has no rivals, as heathen deities have, is an argument for loving God with an undivided heart. The name Jehovah, however, being applied to the Father, to the Son, and to the Holy Spirit, shews us that the contrast is not between different persons of the Godhead, but between the Godhead and all real or imaginary existence that is not divine. There is, therefore, no more an argument against three divine persons when it is said, "Jehovah is one," than there was an argument against two distinct dreams when Joseph said to the Egyptian monarch, "The dream of Pharaoh is one." For the sake of distinction, indeed, the Divine Father is generally called *the Divine personage*, whilst, without the least supposition of inferiority, either of the other persons of the Godhead may be called *a Divine personage*. Thus, in John i. 1, we read, according to the Greek, "In the beginning was the Word, and the Word was with the Divine personage, and the Word was a Divine personage." In 1 Tim. iii. 16 too we read, "Without controversy great is the mystery of godliness. A Divine personage was manifested in the flesh," &c.

ist, "are twenty thousand, even thousands of angels: the Lord is among them as at Sinai, on ground inaccessible and sacred," Ps. lxviii. 17. The Divine Spirit too, whom Peter represents as raising Christ from the dead, and as being his herald to antediluvian sinners*, is thus spoken of in Heb. iii. 7—9: "Wherefore, as the *Holy Ghost* saith, to-day, when ye hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted *me*, proved *me*, and saw *my* works forty years." So that, as Isaiah says, "They rebelled and incensed God's *Holy Spirit*," Is. lxiii. 10. It seems also to have been the same Lord of angelic hosts who said to Moses, "I appeared to Abraham, Isaac and Jacob, by the name of *EL* Shaddai, but by my name *Jehovah* was I not known to them," Exod. vi. 3. The word *EL*, therefore, with which the name Israel terminates, means *a Divine personage*, who, acting for other divine persons, was so far a messenger.

To our feeble apprehensions, therefore, it appears that the Holy Ghost through a medium that prevented alarm, held communion with Jacob at a juncture when peculiar support from above was needed. Under such circumstances Jacob did not fear meeting Esau, who had with him a band of four hundred men: but to meet so many enemies without a divine protector seemed inevitable destruction. Jacob's object, therefore, was to prevent the departure of Him whose presence makes the valley of sepulchral darkness a safe road for the pilgrim. Thus the patriarch strove with the might and success of a prince, and would not cease to be importunate till he had obtained a blessing suited to his circumstances, a species of conduct which Jehovah always delights to honour. Jacob's efforts, therefore, were so successful that God gave him the name *Israel*, as a commemoration of such importunity as apparently secured a blessing by violence.

In the word *Israel*, the syllable *l* seems to be a Canaanitish article that was in use in the days of Abraham. For the phrase *Melech zedek*, having no intervening article, meant indefinitely *a king of righteousness*, according to the Hebrew idiom; whereas the expression *Mel'ch-i-zedek* had a definite meaning, and signified *the king of righteousness* or *the righteous king* whose city was *Salem* or *Peace*. Moreover, as *sar* compressed into *s'r* signifies *prince-like overcomer*, and as *of* is implied whilst *a* means *the*, and *el* signifies *Deity;* the compounded word *Israel* means, in a good and reverential sense, *the prince-like overcomer of the Deity*.

* The remonstrances which Noah, as "a preacher of righteousness," made with the antediluvians, did not originate with himself. "The holy men of God," says Peter, "spake under the influence and direction of the Holy Ghost." Thus, the Spirit strove with mankind before the flood for a hundred and twenty years, the limited period prescribed by Him who said, "My spirit shall not always strive with man." Moreover, as the spirit under whose influence and direction the prophets spake is called the spirit of Christ in 1 Peter i. 11, that passage compared with chap. iii. 18—20, induces us to believe that he who said "My spirit shall not always strive with man," was the Saviour, who said in the days of his flesh, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Thus to despairing spirits now imprisoned a proclamation was made under the direction of the Great Redeemer while they were on the Gospel plains, "when once the long-suffering of God waited in the days of Noah while an ark was preparing."

Thus we are taught that Jehovah does not turn a deaf ear to the cries of the importunate; but that, on the contrary, he will take it well at our hands, if we imitate the widow that prevailed over the unjust judge by her unwearied supplications. The people of God, indeed, though standing around his temple, could not, of themselves, offer any acceptable prayers; but a priest has entered the temple to burn incense; so that the prayers from without, ascending with the fragrant odour of the incense within, reach the mercy-seat with acceptance, and are followed with gracious answers of peace. "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour," Eph. v. 2. "Verily, verily," said Jesus to his disciples, "whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full," John xvi. 23, 24.

Stratford, Essex. J. F.

The approaching Annual Meetings.

It is a pleasing reflection, and no inconsiderable cause for thankfulness, that, although our denominational anniversaries have been often repeated, the returning period of their celebration continues to excite a lively and undiminished interest. Many, indeed, of the earliest and warmest friends of our Christian institutions, — who, on these annual religious festivals always encouraged us by their presence, and aided us by their counsels,—are now introduced to superior associations, and elevated to more hallowed enjoyments. Resistless time is also making such impressions on the appearance of others, with whose welcome and animating visits we are yet privileged, as to force upon our minds the reluctant conviction, that they, too, will shortly disappear from the ranks of the living, in our Jerusalem. Yet the losses sustained, by the frequent removals of these early companions in labour and success, have been most mercifully repaired by a juvenile band, who, from time to time, are willingly coming forward to the help of the Lord against the mighty. Instead of the fathers have been raised up the children, who, when the most active in the cause of God and truth, shall have been called to their reward, will stand forward, we trust, with a knowledge and a zeal commensurate with the more advanced period appointed for their exertions, and the multiplied facilities attendant upon their progress, and thus "be accounted to the Lord for a generation."

Such considerations, concerning the past and the future, so far from being intended to have any depressing influence, are suggested principally for the purpose of more vigorously urging the importance of immediate and practical attention to the obvious and paramount claims of the present season. And, whether we have respect to the great majority of our esteemed friends, who, from causes over which they can exercise but a very limited control, will be unable to be personally present at our approaching anniversaries, or to the large assemblies, which on these occasions we have been accustomed to join, and now, once more pleasurably anticipate beholding, we would, with a special regard to the great and interesting objects before us, earnestly recommend the universal and diligent

cultivation of a spirit of affectionate union, ardent devotion, and enlarged benevolence.

On the day of Pentecost, the disciples were not only assembled in one place, but they were present with one accord. They were one in spirit, in hope, and in design; and while thus, in delightful concurrence, awaiting the fulfilment of the Saviour's promise, the Spirit was poured out from on high, diffusing light, and life, and love, to surrounding thousands, who continued steadfastly in the principles of truth, the bonds of peace, and the obedience of faith. Far, very far distant, be the day, when the public meetings of our religious institutions shall emulate in fierce debate, unhallowed shouts, and disgraceful hisses, the hustings of a contested election. On these sacred occasions, let the unspeakable importance of the essential articles of our common faith be preserved in distinct and merited prominence,—let every heart glow with desire, and every hand join with energy, to extend their knowledge and exhibit their influence; thus forming a holy combination, around the Christian standard,—each esteeming others better than himself, and all exemplifying the humbleness of mind which pre-eminently distinguished Jesus Christ,—the evil genius of discord, finding no avenue at which to enter, will retire from such a scene, and leave the advocates of truth in the undisturbed enjoyment of peace and unanimity.

From a deep and impressive conviction that divine worship should introduce and close all the public meetings of our religious societies, it has been our uniform practice to commence them with prayer, and conclude them with praise. But it is sincerely hoped, that the spirit of grace and supplication, which is not restrained to the pulpit, the platform, or the crowded assembly, will be earnestly sought and devoutly exercised by every pious individual, both prospectively, and during the continuance of these anniversaries: for, to what other exertions are such promises of a blessed result appended, as to those which are accompanied with a humble, diligent, and prayerful, waiting upon the Most High. The affecting fact, that, even up to this late period of the world's duration, the conquests of divine truth have been comparatively few, and its benign dominion consequently but very partially extended;—the recollection of how long many of our most approved institutions have been in laborious operation, and what amount of benevolent contributions have been applied with limited success to urge them forward, (were it not for the divine assurances, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,)—might so far discourage and depress the mind, as to deprive it of that energy which is essential to renewed and vigorous perseverance. While, however, we are cheered by promises which cannot disappoint our hopes, let it never be forgotten, that he who gave them must be devoutly and incessantly solicited for their accomplishment. In this manner we are to "be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, to let our requests be made known unto God."

As to enlarged benevolence, might we not say, *mutatis mutandi*. But, as touching benevolence, ye need not that we write unto you; for ye yourselves are taught of God, to exercise benevolence one

to another; and indeed ye do it toward all: but we beseech you, brethren, that ye increase more and more. During the progress of our different societies, ample opportunities have been afforded to their numerous friends to mark, with adoring gratitude, the ever tender and watchful care of Divine Providence, in all respects; particularly, in the seasonable and liberal support, which, in continuance, has been supplied, not only to meet the ordinary expenditure, but, whenever circumstances have arisen to require a more than usual expression of Christian benevolence, to induce prompt and cheerful attention to such additional claims. So that if, in relation to either of them, it were asked, "Lacked ye any thing?" what answer could be so appropriate as that which the inquiry originally received?—"Nothing." It has, indeed, become so evident as entirely to supersede controversy, that those who are called to embark in any scriptural enterprise, to diffuse the knowledge and extend the kingdom of Jesus Christ, are fully justified in anticipating such a share of encouragement as shall, at least, be sufficient to preserve their ardour, and sustain their perseverence. In prospect, therefore, of the approaching meetings, instead of having recourse to ingenious expedients to excite a spirit of enlarged benevolence, we prefer inviting the respected conductors of our missions, to a more unbounded exercise of confidence in the divine superintendence, in the most thorough persuasion, that He, whose affection to his own cause is inconceivably more intense than any thing it is ever possible we should feel,—whose are the silver and the gold, and at whose disposal is every heart,—will not fail, as in every preceding instance, to make so gracious a provision for their pecuniary exigences, as shall not only supply their want, but be abundant, also, by many thanksgivings unto God.

We cannot close these anticipatory remarks, without recording an earnest desire, that the annual meetings of the present year may be distinguished by communications of divine influence, so copious and extensive, that every one present may return to his appointed sphere of duty, laden with a deep sense of obligation to the Father of mercies, prepared, with renewed diligence, to pursue the course prescribed by his infinite wisdom, until he shall be pleased to confer admission into the celestial abodes of perfect and everlasting blessedness. J. P.

Shall we know each other in Heaven?

(Extract of a Letter to a Christian Friend.)

You ask my opinion on that most interesting question, whether, in the future state of heavenly bliss, we shall know one another? Perhaps you have special reference to an object long endeared to you. It is a question which, with whatever difficulties it may be attended, reason and revelation concur to decide in the affirmative.

Man, is, essentially, *a social being*. The heavenly state is confessedly a *social state*. Social intercourse, whether on earth or in heaven, must, I conceive, depend on the parties who hold that intercourse knowing one another. On the Mount of Transfiguration, which presented a *glimpse* of heaven, the three chosen disciples, by some means, *knew* Moses and Elijah. The rich man, in the parable, is represented as knowing Lazarus when he saw him lying

in the bosom of Abraham, whom also he knew. The saints who shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, will, unquestionably, *know* these venerable patriarchs. And how can the blessed converts of Paul's ministry be his "joy and crown of rejoicing" in the great day, unless he *know* them?

Yet we certainly shall not, in every respect, know one another as we do in the present state. In the heavenly paradise, "they neither marry nor are given in marriage." And, as "flesh and blood cannot inherit the kingdom of God," the *affections* which belong to "flesh and blood" must be entirely extinguished.

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." All the glorious assembly of the just, being "new creatures" in Christ Jesus, it will be most emphatically true concerning them, "Old things are passed away; behold, all things are become new." IGNOTUS.

POETRY.

MY MOTHER.

My Mother! oh, what wert thou once?
When thy young life's bright op'ning day,
Was yet undarken'd by distress,
Undim'd by care its cheering ray!
Thou wert a flow'ret form'd of earth,
Thou wert a rose of fairest hue,
Thou wert a bud of brilliant birth,
A leaf that still in verdure grew!
Thou wert a star in sunny skies,
Thou wert a stream in pleasure's vale,
Thou wert a ship, and on the seas
Thou wert without an adverse gale.

My Mother! oh, what wert thou once?
In after years, when care and pain
Dispell'd the brilliant dreams of youth
That never can return again!
Thou wert a floweret blasted soon,—
A rose, begirt with many a thorn,
Thou wert a bud, the canker found,
A leaf all withered, sere and lorn!
Thou wert a star, beclouded soon,—
A stream that sped its rapid course,
Thou wert a ship, on troublous waves,
That felt the tempest's awful force!

My Mother! oh, what art thou now?
Since death has laid his hand on thee;
And borne thee to the silent tomb,
From tears, and cares, and woes, and me!
Thou art a flower of endless bloom,
Thou art a rose no thorns surround,
Thou art a bud, most beautiful,—
A leaf, with living verdure crown'd!
Thou art a spirit, blest and fair,
Thou call'st a spotless robe thine own;—
A brilliant crown!—a tuneful harp!
An endless life! a heavenly home!

Bristol. E. M.

PEACE IN GOD, AMIDST THE CARES AND DISQUIETUDES OF LIFE.

"*Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*"—Isaiah xx. 3.

"*These things have I spoken unto you, that in me ye might have peace.*"—John xvi. 33.

Blest are the men, who find release
From care's corroding pains;
The peace of God,—the God of peace
Their heart and mind sustains.

Shall ought on earth, disquiet those
Who place their hopes in heaven?
Whose souls in Mercy's arms repose;
Whose sins are all forgiven?

Woes may, indeed, assail their breast,
Yet joy serene it shares:
Grace sweetly soothes the heart to rest,
Mid life's tumultuous cares.

This kind bequest to Him they owe,
Who all their wants foreknew:
"Peace is the boon I leave below;
"My peace I give to you".

A solid, sacred, calm of soul,
E'en in a world like this;
With heaven, at length, to crown the whole,
Peace, op'ning into bliss.

G. T.

REVIEWS AND BRIEF NOTICES.

1. *Letters on the Serampore Controversy, addressed to the Rev. Christopher Anderson; occasioned by a postscript, dated Edinburgh, 26th November, 1830, affixed to the "Reply" of the Rev. Dr. Marshman.* By JOSEPH IVIMEY. *With an Appendix, containing various Documents of Original Correspondence, &c.* Wightman.
2. *Supplement to the Vindication of the Calcutta Baptist Missionaries, occasioned by Dr. Carey's "Thirty-two Letters." Dr. Marshman's "Reply to the Rev. John Dyer," and Mr. John Marshman's "Review."* By EUSTACE CAREY.

WE are palled, even to loathing, with this Serampore Controversy—a satiety, in which, we doubt not, our readers abundantly sympathize. We would gladly relieve them from this fresh infliction. But what can we do? A necessity is imposed upon us, and we must yield to its claims. As far as we were concerned, the advocates of Serampore might have enjoyed, unmolested, all the advantages to be derived from the publication of Dr. Carey's "Thirty-two Letters." Not that we were unable, or unwilling, to vindicate the Society, or its agents, from what, with all our veneration for the author, we cannot but consider unjust and violent representations. We had actually prepared a Review of those Letters; but the sudden and unexpected departure of Dr. Marshman induced us to throw it aside. We then, certainly, indulged the hope, that the controversy would have been laid to rest for ever. "As the Serampore Missionaries had spoken repeatedly, and had obtained the first hearing and the last, they might have concluded the proceedings with every conceivable advantage." On Mr. Yates's return to India, Dr. Carey fully concurred in this opinion. "Each party (said he) has said all it has thought needful, and each may now go on with their own work."

The revival of this unhappy dispute then, is clearly chargeable on Dr. Marshman and his son; and the pamphlets at the head of this article have become absolutely necessary on a principle of self-defence. The former, by Mr. Ivimey, is chiefly devoted to a defence of Mr. Dyer and the London Committee, from the reiterated charges exhibited against them by Dr. Marshman;—the latter, by Mr. Eustace Carey, to a vindication of himself and his missionary companions, from the misrepresentations of Dr. Carey, Mr. J. C. Marshman, and—a principal "complainer" in former times—Mr. Robinson.

Instead of a separate and analytical exhibition of the contents of these pamphlets, we shall simply avail ourselves of their publication, to present to our readers, *we hope for the last time*, a very concise statement of the leading points in dispute; from which the minds of many have been unhappily diverted, to the contemplation of those painful personal collisions, which, in a controversy of such lengthened duration, are not altogether avoidable.

Our first inquiry shall be—not what is the connexion which naturally subsists between a Missionary Society and its Agents, *as such*—(for Dr. Marshman has entered a plea of exception)—but what was the *recognised* connexion which subsisted between the Baptist Missionary Society and the Serampore Missionaries prior to the death of Mr. Fuller. Nor is it our intention to consult the *modern* "faction"—they, equally with ourselves, having arrived at certain conclusions from the representations of the "*seniors*," both at home and abroad.

And what is *their* testimony? Clearly, that the Missionaries were *responsible to the Society in England.* Let us prove this.

In 1800, a plan was submitted to the Society, in which the senior missionaries

proposed that they should have the power of exclusion granted them. To this proposition, how did Mr. Fuller reply? Did he tell them they were *independent*, and therefore might do as they pleased? No, indeed. This was his reply:—"I read your proposal to the Society, for having the power of exclusion given you. They seemed to think you had better not, any farther than as they are members of your church. *Any thing that should convey an idea to the public, of the Missionaries being only responsible to each other and not to the Society, would destroy confidence, and so put an end to contribution.* Otherwise, we have no wish for power. It was supposed also, that the exclusion of any one of your colleagues from being a missionary, would be unpleasant to you; and that it were more agreeable for you to state the truth, *and leave it with the Society.*"

In 1812, Mr. Fuller seems to have entertained similar views. After stating to Dr. Herbert Marsh, as a reason why there could not exist such a connexion between the Missionaries and the College of Fort William as should involve the responsibility of the former to the latter, that they could not form such a connexion "consistently with their prior engagements, both to *their own Society in England*, and the public"—he adds, "For the same reason, the Missionaries never could, and never can, consent to their translations coming under any patronage but that of the Christian public. The public confides in them for ability and integrity, and they confide in the public to support them. If any man, or body of men, choose to contribute to the work, their contributions are received with thankfulness; but all responsibility is disavowed, *except to their own Society in England*, and to the public at large."

Nor does it appear that Mr. Fuller's sentiments, on this question, ever underwent the slightest change. In 1815, within three months of his decease, he forwarded to Dr. Carey, a copy of "*Instructions*," relative to a female missionary, about to proceed to one of the Islands, in which the following passage occurs:—"If she does not suit you after a trial, or at any future time, you will communicate it to her, and she will go to Serampore; or, if she be dissatisfied with her situation, she will say the same to you, and go thither. We only add, that no one sent out by our Society is to be considered as the servant of another. *All* are servants to Christ, *and to the Society*, but brethren and sisters to each other."

Much has been made of an expression used by Mr. Sutcliff, and communicated to Serampore, with evident approbation, by Mr. Fuller; viz. "If ever the Committee begin to legislate for India, I should expect they would issue a declaration of independence, and I should not be sorry if they did." This expression was adduced by Dr. Marshman, as favouring their assumption of independence. On the contrary, it was replied, it shews that *at the time*, they were considered as *not* independent. Dr. Marshman affects to sneer at this inference, as a weakness, and observes,—"Instead of this, it shews precisely the reverse. Sutcliff does not say, he should expect us to *make* ourselves independent, but that he should expect us to *issue a declaration* of independence." Fine special pleading this! But we reply, most unequivocally, that Sutcliff could *not* mean to assert, and Fuller could *not* mean to sanction the assertion, that *at the time* the Missionaries were independent of the Society; for that would have been contrary to their expressed sentiments. Besides, had they been *at the time*, independent of the Society, a declaration of that independence would have been their *immediate*—nay, their *long-neglected* duty, seeing that the public were labouring under serious misapprehension. Does Dr. Marshman believe that these "righteous men," as he calls Fuller and Sutcliff, would have condescended to palm a deception on the public, by tacitly permitting the *appearance* of a connexion which had *no existence?* Would he reduce them to a level with himself? Does he wish the public to believe, that THEY were capable of keeping up a farce for years, waiting only for *the convenient season* for publishing the declaration? Let him elevate himself, not endeavour to degrade them.

Nor has the time arrived, to which Sut-

cliff alluded. The Committee have not yet departed from the principles of their venerable predecessors. But suppose they had, and that separation were a righteous act; still, does independence justify spoliation? Surely, Sutcliff did not mean that he should not be sorry if the Missionaries *alienated the property* belonging to the Society!

So much for the sentiments of Fuller and his colleagues. But what, during the same period, were those of the Serampore Missionaries? Precisely the same. Not only was this principle, of responsibility to the Society, distinctly and uniformly recognised in their successive plans of union; but repeatedly exemplified, even to the letter. On what principle, we may ask, did they decline the overtures of Dr. Buchanan and his friends, in relation to their projected British Propaganda Simply—at least so they tell us—on that of *accountability to the Society.* How, in 1812, does Dr. Marshman account for their non-recognition of Mr. Judson? Let him speak for himself. "We cannot (says the Doctor) receive him as a Missionary brother till he is rejected by the Board of Commissioners, *and approved by you.*" No! why not? Were you not independent? Nay, they could not even receive their own children as Missionaries, without the ratification of the Society. Thus Felix Carey was elected; and, on the same principle, at a much later period, application was made to the Committee to confirm the election of Mr. J. C. Marshman. Their non-compliance with this desire, constitutes, we still believe, their "great transgression."

Nearly allied to the question of responsibility, is that of *property.* Mr. Fuller's sentiments on this subject are universally known; but, as we have been informed that he was "a fallible man," we shall just institute the inquiry, What, prior to his decease, were the uniform and deliberate representations of the Serampore brethren? *Their* statements, we presume may be relied on. To say nothing of their celebrated "Form of Agreement"—nothing of the "*indiscreet*" individual communication of Dr. Marshman to Dr. Ryland—a brief recapitulation of the *public* documents we presented to our readers in 1828, will, we presume, shew to demonstration, that the premises were *not* purchased with "the private property of the Missionaries;" that the sums borrowed for the purchase were *not* repaid with "the produce of missionary labour;" that the premises were *not*, in any sense whatever, "the gift of the Missionaries to the Society:" but, on the contrary, that they were actually paid for *by remittances from the Society, and by bills on England, which the Society had to meet..*

The *first* purchase was made in 1800. "Here, (say Carey, Fountain, Marshman, and Ward) the rent of houses is a very heavy article.—We have therefore, on mature deliberation, determined to purchase a house. Accordingly, we have purchased a large one, with nearly two acres of land, for 6000 rupees.—We have paid down 2000 rupees of the purchase money, out of the money brought out in dollars: for the other 4000, we are to pay 12 per cent. till we can get money from you to discharge it." Such, doubtless were their prospects; yet they managed, not only to discharge this debt of 4000 rupees, but also to replace the 2000 advanced from "the money brought out in dollars," and this without waiting for remittances. And how did they accomplish all this; Why, just by the simple process of *drawing bills on England,* which the Society had to take up! Accordingly, in about a month after their former letter, they write again: "A Capt. Passmore, who was taking passengers to England, wished to get bills on London—he applied to Mr. Udney, who very kindly referred him to us. We gave nine bills for 600*l.* on Weston & Co., Southwark, for which we obtained 4500 rupees. At the same time, Brother Forsyth had recommended another person to us, a Mr. Dickson, who wanted to send almost 200*l.* to London. *By both these sums, we were enabled to pay for the house,*" &c.

The *second* purchase was made in 1801, and the same parties, with the exception of poor Fountain, give the particulars. "An excellent house, (say they,) adjoining to ours, was on sale, and we have

purchased it for 10,000 rupees, all of which we have paid, except 1800, which is to be paid in about four months more." And *how* was this payment effected? Dr. Carey tells us, "*The dollars brought out by Mr. Short*, with some money we *borrowed* for the purpose, enabled us to purchase it; so that the Society have now two of the best houses in Serampore." The questions now occur, Of whom did they borrow? and, How were the lenders repaid? To both these questions, we can furnish explicit and authentic replies. "We borrowed for this purpose, among others (say the three, in their long letter of 1817,) of our good old friend Capt. Wickes, who lent us all he could spare from the profits of his voyage, till he should return again to India." They do not, indeed, proceed to say how the good old man was repaid. But in 1803, Dr. Carey explains it all. "Yours by the Admiral Gardiner, was duly received, with the books, &c. and since that, the dollars by the Carmarthen. *The dollars will be applied to the paying Mr. Udney, and Capt. Wickes*, (who is now here,) and to the purchasing a burying ground, which we needed very much. This lays us under new obligations, both to God and to you."

In 1805, the same three, with the addition of four junior brethren, describe a *third* purchase. "The school, (say they,) under the care of brother and sister Marshman is increasingly flourishing. In the hope of still further increasing it, as well as of engaging in any new employment which may he'p the Mission, we have bought the adjoining ground and buildings on the other side of our first premises. This purchase has involved us in an additional debt of 14,000 rupees, which Mr. Maylin, whose name will occur hereafter, has lent us at 10 per cent. *We hope you have received the letters in which we requested dollars to this amount, and that no delay will attend the sending out of this sum. It has given us pain to put you to this expense*, but we have done it with a sincere desire for the success of the great work in which we are engaged." About four months after, Dr. Carey tells us how Mr. Maylin was repaid. "When we made the purchase of the last house, he stood forward, and advanced us 25,000 rupees at ten per cent. which is two per cent. less than the common interest here We wanted only 15,000 rupees, and therefore lent 10,000 at the same rate that we borrowed it. I mention this, because he will want a sum of money on his arrival in America, for which we shall give Mr. Ralstone of Philadelphia *an order on Esdaile & Co.* He will also want 500*l.* when he arrives in England, for which I have given him *a bill of exchange on the same house.* I hope you will be able to meet this demand," &c.

We think we may now safely appeal to our readers, whether we have not clearly shewn that all these premises were paid for with money, in some form or other, *furnished by the Society.* If so, what becomes of Dr. Marshman's question—"*To pay for these, did they draw on the Society's funds at home?*" And what must be the astonishment and disgust, felt on reading the following lordly address to the Committee, in 1826?—"I said (gravely writes Dr. Marshman,) These premises *we* purchased, gentlemen, and *gave* to the Society the right of property they have in them, reserving to ourselves the trusteeship and the occupancy. The original deeds remain as they were when we made them. Are you displeased with the manner in which these premises were *given* you? Is this reasonable? You may be assured, gentlemen, that no remonstrances whatever will make us alter these deeds. If any alteration be ever made in them, it must come from the same free mind which *gave* you the right of property in these premises." Truly, we are not at all surprised to find the Doctor adding—"The question was urged no further." How could it? With such documents in their possession as the preceding, the Committee were doubtless struck dumb with amazement!

But the most humiliating feature in all this is, that Dr. Carey should lend himself to so disingenuous a cause. Surely, if he had *read* the "Vindication," by Yates and Eustace Carey, from which most of the preceding documents were copied into our Review of 1828, and had *thought* before

he wrote, he never could have written as he has! "They have done all they could, (says Dr. Carey, in his "*Thoughts*,") but what have they done? They have found one inconsiderate, self-contradictory letter, written by Dr. Marshman himself, at a moment of the greatest excitement, to prove that he thought our stock-in-trade belonged to the Society; and another, in which he says, 'We scarcely knew the extent of our connexion with the Society.' Two letters in thirty years, found in all that mass of information which was at their command! truly the discovery is most astounding; and the religious world must be under amazing obligations to Messrs. E. Carey and Yates for making it."

Now, as we have not on the present occasion, introduced either of these "inconsiderate" productions of Dr. Marshman, and as we have effected our object by quoting *official* documents from Seram pore, in connexion with corresponding letters from Dr. Carey himself, and as most of these documents were inserted in the "Vindication," and therefore were or might have been read, how are we to account for so strange a statement as the above? Surely Dr. Carey could not have *thought* before he wrote! Still less could he have thought what an injury he was inflicting *on himself*, when, in the ardour of friendship, he penned the following certificate. "I HEREBY BEAR TESTIMONY TO THE TRUTH OF EVERY THING STATED BY DR. MARSHMAN IN HIS STATEMENT." Why, Dr. Marshman's statements are diametrically opposed to Dr. Carey's letters, and to the *official* correspondence of "CAREY, MARSHMAN, and WARD!!!" Seriously, after this, what dependance can be placed on either the recent "*Letters*," or the still more recent "*Thoughts*," of Dr. Carey? The good man may say what he pleases now, but it will be pointless. He may go on to charge some with "malevolence," and stigmatize the conduct of others as "nefarious," and "unprincipled;" but how many, we wonder, will be find sufficiently credulous, to give him credit for *thinking* before he writes? We only wish Dr. Carey *would* think: he will obtain abundant credit for sincerity. But why does not he *think*? Surely, a more palpable misnomer than the title of his last authorized production, is scarcely conceivable. Could it be necessary, that, in order to justify Dr. Marshman, he should vilify himself, and repudiate all his former correspondence?

But we may be told that the premises *are* the property of the Society, and are properly secured to them. Are they? Will our readers subscribe to this, when we inform them, that by the Explanatory Declaration of "Carey, Marshman, and Ward," the Society are for ever debarred from all interference, of any kind whatever, without the consent of these three Trustees, or of such as they may appoint? After stipulating that "*the exclusive direction*" shall belong to themselves and to those whom they shall appoint, "They further hereby declare, that it is their will, design, meaning, and intention, that no other person or persons, either in England or in India, belonging to the said Baptist Missionary Society for propagating the Gospel among the heathen, shall have *the least right or title to the property, or the administration of the said premises*, unless lawfully appointed thereunto *by them*, as trustees for that purpose."

It is true, they go on to exclude their own children, in similar terms; but what then? They *may appoint* their own children, and who is to hinder them? Dr. Carey has shown no disposition to do this; *but we know who has!* And yet we are to be told forsooth, that these premises are properly secured to the Society!

But who made *them* sole Trustees, with the exclusive right of nominating their successors? Other persons were associated with them once. Three of these no sooner become acquainted with this—shall we say "nefarious"—transaction, than, like honest men, they write to the Society in terms of indignation. "The former proceedings of our senior brethren, (say Moore and Rowe,) have greatly lessened our confidence in them, but their recent conduct has entirely dissolved that connexion which was generally supposed to subsist between us. They have now cut off the Society and all their Missionaries for ever from a participation in any of the

concerns of Serampore. In fact they have acted upon this principle for years past, without having the honesty to acknowledge it."—"Exonerate me: (says Chamberlain,) I have not been in the least concerned. The late deed of the brethren at Serampore overwhelmed me in astonishment. I never could have believed that our dear and ever to be loved brother Carey would have ever consented to be separated from the Society in the forming of which he was so instrumental, and that the Society should be stripped of their public property, under the plausible, but fallacious pretext of its security. But the Marshmans have done this."

That Dr. Carey *thought*, before he thus acted, we do not believe; that Mr. Ward had some compunctions, we strongly suspect; but that Dr. Marshman acted with forethought and intention, is placed beyond a doubt, by the advice he gave to Mr. Townley. "Not long since (say Moore and Rowe) the Rev. Mr. Townley drew up proposals for building a Chapel in Calcutta, one of which was, that it should be held in trust for the London Missionary Society, and that it should be *under the direction* of that Society. Before he had them printed he submitted them to brother Marshman's perusal, who earnestly advised him to *leave out the proposal relating to the Society*, observing that he might find it rather *inconvenient* hereafter!" Mr. Ward (Mr. Ivimey tells us) sometimes uttered his suspicions that all was not right as to the state of things at Serampore. "Take care (said Mr. Ward, in the Committee-room) that the property at Serampore be all settled *in the life-time of Dr. Carey and me!*" An ominous warning, truly!

A great outcry has been raised against the "junior" missionaries for singling out Dr. Marshman from his colleagues; but it ought to be thoroughly understood that the very worst things that have been said of Dr. Marshman have been said by Carey and Ward in India, and by Fuller and Ryland in England! If he have been slandered, these, and not the younger brethren, are the slanderers. They have for the most part confined themselves to what their seniors wrote. *Before* Eustace Carey went to India, Fuller writes to his friend Dr. Ryland—"There is something about Carey, that will neither flatter nor offend, but Marshman will do both by turns, to gain a point. In his correspondence with Edmonstone, he often fawns, sometimes even to the betraying of principle; and in this with Ricketts he skulks from the truth, and insults the government by trying to deceive them." He adds, "I am afraid Marshman's jealousies will be a bar to any young man of talent being treated kindly at Serampore." But Mr. Fuller expressed his sentiments, not only to Dr. Ryland, but also to the "three in India." And what did Dr. Carey reply? Why, that his brother Fuller's remarks, in relation to the correspondence with Ricketts, were "*just*, but not merciful." Certainly, Dr. Ryland wrote some of the severest things ever uttered against Dr. Marshman, charging him with "unbounded self-complacency, uncommon cunning, and extreme bitterness" against what he over and over again called "the faction." But on what did Dr. Ryland form his judgment? On the representations of the "faction"? No, but on Dr. Marshman's own letters to Mr. Ward! And—Who acknowledges the truth of most of the allegations against Dr. Marshman? Dr. Carey. Who entreated that no more of Marshman's friends might be sent out, seeing he had too much family influence already? Dr. Carey. And who is it that accuses Dr. Marshman of "pumping" information from the unsuspecting, and then, at the convenient time, employing it against them? Dr. Carey. We might fill pages with such questions. And is it slander in the young men to repeat what their seniors have written?

But Mr. Robinson's letter, which is evidently intended to make an impression, contradicts some of the reports, which, in common with others, they had heard and believed and repeated. But he does not charge them with a single fabrication. He censures them very severely for their opposition to Serampore; but has he forgotten his own remonstrances? Perhaps he does not know, that he was more than once on the brink of a recall, for being, with one exception perhaps, a "sinner

above all sinners"—for opposition to the very man whom he now eulogizes. Has he forgotten what he wrote to Fuller in 1807? "I am sorry (said he) to say such a thing, but it is the truth, that the elder brethren have treated the younger with so much unkindness and severity, that they have weaned the affections of the younger, in a great measure, from them. There is not a younger brother in the whole mission, but what has been wounded to the very quick, with the conduct of the elder ones toward him. You must, dear sir, before this, have had some hints given you relative to these things, in the letters of some of the junior brethren, though they may not have spoken very plainly on the subject. I had not been here many weeks before I was convinced that the conceptions which I and many others had formed of the Mission family were totally wrong. Brother Chater said on one occasion, (before he had been in the family a month, after having his mind very much hurt,) concerning the elder brethren, These men seem to say 'We are the men, and wisdom shall die with us.' Brother Moore once wrote a letter to the brethren of the Mission, wishing them to dismiss him. Brother Rowe once told Brother Marshman to his face, that if Brother Carey was dead, he would not stay in the mission another day. Felix chose to go to Rangoon, because he could not be happy at Serampore. Marsden has been very much oppressed, and has felt it too, very severely; and had Brother Biss lived to reach England, you would not have been a little surprized at some things he intended to tell you." In 1808, Mr. Robinson wrote to the seniors themselves, in the following strain.—"The state of the Mission, at this time, is truly alarming. There is not a brother in the Mission who does not complain of your unkind behaviour towards him, nor is there one who has not been complaining, nearly from his first arrival in the country. Here are seven persons in the mission, besides yourselves, and surely the complaints of seven persons out of ten deserve consideration. You have had, for a long time past, manifest proofs of the dissatisfaction of the brethren with your conduct; and if you continue to disregard their complaints, it must be expected that something more will follow. It would not be a wonderful thing, if the Mission were in a little time to be broken in pieces; and, in that case, at whose door would the fault lie? Was the overthrow of the Egyptians the fault of the Israelites who complained, or of Pharaoh who refused to hear their complaints?"

Certainly, there is little resemblance between these, and the recent communication of Mr. Robinson. *Then*, he was writhing under their "heavy burdens:" *now*, we may presume, he is "walking in the light of their countenance." Now, he *eulogizes* Dr. Marshman: he tells us of his goodness, his spirituality of mind, his patience under the load of calumny, his forgiveness of injuries—(chiefly towards himself, we presume!)—and of his ardent desire for reconciliation. But what of all this? Would the possession of these qualities justify the remorseless tearing asunder a connexion which subsisted from the formation of the Society to the death of Fuller—a connexion unequivocally recognized by the seniors, both in England and in India? Qualities are feathers against facts and documents. Dr. Marshman may be represented as an angel of light; but the "Explanatory Declaration" will ever be considered a deed of darkness. Let Mr. Robinson justify the *conduct* of his "good old man," and he will infinitely exceed his eleventh-hour eulogy. He has not even attempted to defend the Serampore Union, on the *essential* points of the controversy—responsibility and property; compared with which every thing else is but dust. His total silence on these vital points will inflict an injury on his new friends, which all the eulogiums he could pen can never repair. He has liberally assailed the "juniors"—(a term, under which *he* was comprehended once, with all its opprobrium)—and ostentatiously applauded his former oppressor; but he has not even glanced at *the real question*. Still, he *intended* them a kindness; and if, unhappily, he *should* attain to the honours of martyrdom, as he seems to anticipate, we doubt not they will appreciate his intentions, and receive him to their benign patronage. Who can tell? The

new firm may be MARSHMAN, MARSHMAN, MACK, and ROBINSON!!!!

We are sorry that our limits should prevent our noticing many very clear and conclusive explanations, in both these pamphlets; but we trust that if any of our readers have been unsettled by the specious and plausible representations of Dr. Marshman and his friends, they will do the Society and its Agents the justice to read these replies. While they will find much to grieve them, they will retire from the perusal, we confidently believe, with the persuasion that the cause of the Society is the cause of God and truth. Mr. Ivimey's concluding observations do credit to his heart; but we have no hope of a cordial re-union. "That which is crooked cannot be made straight, and that which is wanting cannot be numbered."

Remarks upon the present state of the Dissenting Interest, with Hints for its Improvement by means of a Consolidated Union.

ALL true Protestants regard Jesus Christ as the only Lord, and the Holy Scriptures as the only rule of the faith and practice of Christians. The sacred volume too, makes religion a matter of choice, and calls on every man to be fully "persuaded in his own mind:" and it, as we think, presents the first churches as so many independent societies, free from all external control.

With the latter of these views, at least, the able pamphlet before us does not accord: and we, so far deem it erroneous. It also, much over-rates the evils that afflict the Dissenting Interest; and proposes remedies that we think are neither proper, nor practicable.

The History of Mary Prince, a West Indian Slave, related by herself, with a Supplement, by the Editor.

THIS narrative it is declared, was prepared and is published "that good people in England might hear from a slave what a slave had felt and suffered." It is a heart-rending account, and we see no reason to doubt the truth of its statements. If, among our readers, there were any who needed to be excited to pray and labour for the earliest possible extinction of colonial bondage; or any who were declining in zeal in this sphere of benevolent exertion, we should advise them to read the History of Mary Prince.

A Father's Tribute to the Memory of a beloved Daughter; with Extracts from the Diary of Miss Elizabeth Turner, late of Crispin Street, and of the Old Artillery Ground, who died April 7, 1830, in the 24th year of her age. Pp. 206. L. B. Seeley and Sons, Fleet Street.

The subject of this "Tribute" experienced much bodily affliction, but having, at an early age, "found him of whom Moses in the law, and the Prophets did write," she was enabled to "trust in him at all times." A spirit of deep humility and devotion, pervades the whole of the Diary, commenced about the 17th year of her age. She seems to have enjoyed much communion with God in private, and was constant and diligent in the use of the public means of grace, whenever the state of her health would permit. Our limits will not allow us to make any extracts, but we cordially recommend the perusal of this interesting little work, particularly to our young female friends.

The Case of Miss Fancourt. The Documents and Correspondence in the Christian Observer, on the alleged Miraculous cure of Miss Fancourt.

IF any worthy people are still deluded into an opinion that the case here referred to, merits to be regarded as miraculous, we think a careful perusal of this pamphlet will effect a change in their views.

Grace and Love beyond Gifts; a Sermon, preached in 1663. By WILLIAM BRIDGE.

A PLAIN, sensible, and useful discourse.

OBITUARY.

REV. JOHN BAIN.

DIED, on Thursday, February the 3rd, in a fit of apoplexy, aged 77, the Rev. John Bain, pastor of the church in Potter Street, Harlow, leaving an aged widow and an affectionate people to lament his loss. He was a native of Murrayshire, North Britain, and first called to the ministry by the Baptist Church, in White Row, Portsea, in 1786; after itinerating 17 years to many villages in Hampshire. In 1793, he was invited by the Particular Baptist Church in Downton, Wilts., over which he was ordained, Jan. 1, 1794. Mr. Peter Edwards, his pastor, gave the charge; and Mr. Horsey, of the first Baptist Church, Portsea, preached to the people. In 1803, J. B. resigned his pastoral charge at Downton, and having been invited by the church of Potter Street, Harlow, Essex, commenced as a probationer, Jan. 1, 1804, and was set apart to the office of pastor. On the 17th of July following, the Rev. Mr. Severn, of Harlow, delivered the introductory discourse, and received the confession of faith; Mr. Upton, of London, addressed the pastor; Mr. Brodie, of Potter's Bar, preached to the church; and Mr. Chaplin, Independent minister of Bishop's Stortford, concluded the services of the day with prayer. Mr. Bain conducted himself so zealously, prudently, and affectionately in the various duties of his high calling, that he gained the esteem of all around him; he not only watched over his people *collectively* but *individually*, and we trust, in numerous instances, *effectually*. He was particularly kind and charitable to the poor, visiting them from house to house for miles round, sympathizing with the widow, the fatherless, and the afflicted, ever attentive to their necessities, and anxious to promote their welfare, and also that of all around him, by every means in his power; to every case of distress, he was a willing and liberal subscriber; active in promoting the education of the young by Sabbath and other schools; in short, all who knew him will agree in saying that he was "*always ready to every good word and work.*" The infirmities of age had been creeping upon him for some time, so that he often feared he should not be able to go through the duties of the Sabbath, but strength was ever afforded equal to his day; and however feebly he ascended the pulpit, by zeal for his great Master's cause and affection for his hearers, he soon became animated and fervent, and, by the good spirit of God, blessed to many.

On the date before stated, the welcome message arrived, which easily and speedily removed him from the work in which he had so long gloried, to the bliss he had so often anticipated. His remains were deposited in a vault, made in the meeting-house on the 10th, the Rev. T. Finch delivered a most appropriate and affecting oration to a very crowded audience, and the Rev. Mr. Chaplin concluded with prayer. His interment was attended by eight of the neighbouring ministers, and the greater part of his congregation, and a solemn and impressive discourse was delivered by the Rev. J. Ivimey, from Heb. xiii. 5, 6, a passage chosen by the deceased.

The tribute of respect paid to his memory, must be ascribed to the spirituality of his conversation and holy example, and is a cheering instance of the spontaneous and unbought affection which sterling piety seldom fails to inspire. The church in Potter Street, is now supplied by Mr. Gipps, a young man whom they lately called to the ministry, and who frequently, during the last year, assisted his aged and beloved pastor.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Monday, March 14th, in the 49th year of his age, the Rev. T. Allen, nearly 16 years pastor of the Baptist church, Irthlingborough, Northamptonshire. He preached three times and administered the Lord's supper on the first sabbath in March, and was heard with peculiar profit and delight by many of his hearers. His mortal remains were consigned to the grave on Monday, March 21st, when the Rev. G. Morrel, of St. Neots, preached an appropriate discourse from Acts xx. 32, and the Rev. J. Simpson, of Bythorn, delivered the funeral address.

During his short but painful illness our departed brother was favoured with a rich measure of Divine support and consolation. And though he knew that by his death a beloved wife and four of their children would be left utterly unprovided for, he was enabled, in the exercise of faith, to commit them to the care of that God who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." J. J.

Rev. James Bicheno, A.M., died at his residence, Shaw Road, near Newbury, on Saturday, April 9, aged 80 years; and on the following Friday his mortal remains were interred in the family vault at Wantage. This aged and respectable minister of Christ was pastor of the Baptist church at Newbury nearly 27 years, and for eight years discharged the duties of the same office in connexion with the church at Coate. In 1820 he returned to Newbury, that he might spend the evening of his long life in the society of his early friends, by whom he was held in the highest estimation. On August 26, 1824, he was seized with a paralytic affection, which deprived him of the use of his speech, and rendered him incapable of moving without help. This affliction was painful and protracted, but the sure promises and cheering prospects of the Gospel were his solace and support. He commenced his public ministry in Newbury, April 9, 1780, and finished his course of labour and suffering just 51 years from that day. This solemn event was improved in the Baptist chapel, Newbury, in a funeral discourse by T. Welsh, the present pastor of the church, from Gen. xlix. 18, "I have waited for thy salvation, O Lord."

On the 30th of April, after eleven days severe illness, died, at Cotton-end, near Bedford, the Rev. John Holloway, the respected pastor of that church. He was buried on Friday, May 6th, when his kind friend the Rev. Mr. Hillyard, of Bedford, delivered a most appropriate discourse from Job xix. 25—27, "I know that my Redeemer liveth," &c.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-seventh anniversary of this Society was held on Wednesday, May 4th, in the great room Exeter Hall, every part of which, long before the hour of meeting, was crowded to excess. The admission of Ladies distinguished this, from former meetings, of whom there was a very large and respectable assemblage present. Lord Teignmouth, the President, from indisposition, arising from the increased infirmities of age, was not able to take the chair that day as usual. Under these circumstances, the Right Hon. Lord Bexley presided. The Rev. Andrew Brandram, one of the Secretaries, read an abstract of the Report, it stated that:—

"During the last year, 173,547 Bibles, and 297,382 Testaments, (making a total of 470,929 copies,) were issued by the Society, being 36,507 more than in the preceding year. The amount received by the Society during the last year was 95,424*l.* 2*s.* 3*d.*, being an excess over the preceding year of 10,441*l.* 16*s.* 4*d.* The Payments of the Society amounted to 83,002*l.* 10*s.* 9*d.*; and its present engagements exceed the sum of 45,800*l.* The Auxiliary and Branch Societies and Associations have continued their respective exertions; and 164 new societies have been added to those already existing, being 31 more than in the former year."

A letter was read at the opening of the meeting, from the noble president, Lord Teignmouth,—breathing the spirit of grati-

tude to God, and of charity to our fellow-creatures,—which seems to have been written under the painful apprehension, that the harmony of the meeting would be interrupted, as his Lordship expresses it, "by propositions to change the constitution of the Society." This apprehension, we are sorry to say, was soon realized, and to an extent greatly at variance with the professed object and character of the assembly. We are not disposed to give the unhappy detail. We would rather say, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Leaving the spirit of the meeting, the following is a brief account of its proceedings. Capt. Gordon, objecting to that part of the Report, which recommended the adherence of the Society to its long established principles, proposed the following amendment:—

"That instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted:—

"'I. That the British and Foreign Bible Society is pre-eminently a religious and Christian Institution.

"'II. That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian Institution.

"'III. That, in conformity with this principle, the expression 'Denominations of Christians,' in the 9th General Law of the Society, be distinctly understood to include such denominations of Chritians only as profess their belief in the doctrine of the Holy Trinity."

The Rev. G. Washington Phillips seconded the amendment of Capt. Gordon; to which an "amended amendment" was proposed by the Rev. Lundy Foot, from Ireland, and seconded by the Hon. and Rev. Baptist Noel, to the following effect:—

"That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ."

Both the above amendments were rejected by an overwhelming majority, and the original motion, viz.—

"That the Report, an abstract of which has been now read, be adopted, and printed under the direction of the Committee,"

was carried in a manner most decidedly expressive of the sentiments of the body of subscribers present.

The Rev. Drs. Dealtry and Bennett, D. Wilson J. Blackburn, Rowland Hill, and J. Burnet, Camberwell; also Sir Launcelot Shadwell, Vice-Chancellor of England; Luke Howard, of the Society of Friends; &c. &c., addressed the meeting in support of the principles of the Society.

Our present limits will not allow us to enter fully into the question at issue between THE BIBLE SOCIETY and a *certain party* which has arisen amongst its members; but we can scarcely satisfy ourselves without suggesting a remark or two which lie on the surface of this unhappy controversy.

I. In the first place. The proposed change in the Bible Society, which makes religious sentiment a term of admission, cannot be regarded as one of those modifications in its plans and proceedings, which experience and the progress of time may suggest in relation to any human institution; but as the violation of fundamental laws, and the subversion of the constitution of the Society. No one can question that the BRITISH AND FOREIGN BIBLE SOCIETY was constructed on the broadest and most liberal principles.—its doors were thrown wide open, its invitations were indiscriminate and unconditional. Without requiring any surrender of principle, it agreed to merge all distinctions of sects and sentiments, in the prosecution of one simple and sublime object—the circulation of *the pure Word of God.* Hence the subscription of the Socinian to its funds, was as freely received as that of the soundest Calvinist; such was unquestionably the the broad principle on which the Society was founded. To invade this principle, therefore, would not be to repair some of its out-works, but to demolish its *fabric.* It would be in fact to form a new Society, a Society based on new principles; and that, after the present has been in successful operation for nearly thirty years.

II. In a Society of this description, if a *test* of membership be admitted, who shall draw the line, and say to what particular

heresies it shall be restricted? Is it to be confined to *creed;* or shall it be extended to *character?* If the Society be invested with the authority of a *Church,* then, the *test* should certainly be extended to *both;* but if not, why should its terms of membership take cognizance of either? Why should the Bible Society be more contracted in the terms of admission, than other kindred institutions which embrace a religious object?

III. As the extent of the Society's operations must depend upon the extent of its pecuniary resources, whatever limits the latter, will proportionably diminish the former. Every guinea rejected on account of the heresy of the person offering it, will therefore impede the circulation of just so many copies of the Bible as that guinea would supply; and consequently, prevent a certain number of perishing immortals from ever perusing that sacred page "which is able to make men wise unto salvation, through faith which is in Christ Jesus." Who will dare to take upon himself the responsibility of thus narrowing the channels of those waters of life, which are now flowing for the healing of the nations? And here it is important to observe, that the Socinians do not require the distribution of *their* Bible—the "Improved version"—but are willing to subscribe to the circulation of *ours*—the pure and unadulterated Word of God, to which we can appeal with confidence for the truth of our sentiments. In this respect we cordially unite in the sentiments expressed by the venerable Rowland Hill, at the meeting,—

"He could wish," he observed, "that all Roman Catholics and all Socinians belonged to the Bible Society, for they would find enough to convince them, in that Sacred Volume, that they were wrong. He did not care *who* gave him a Bible, but he would only ask, *What kind of a Bible* it was that he gave? He believed, that those who held these opinions were very few in number; and the more Bibles were given the fewer there would be; for from that Book they would understand that Christ was the Glory of the Father, and that, all the angels were to worship him."

IV. On what principle is the exclusion of Socinians argued? It is this:—The Bible Society is stated to be a religious society, and hence, those who are declared not to possess this qualification, it is urged, are, by the very character of the Society, virtually excluded.

Now in this statement there is a mixture of truth and error. If the Bible Society be regarded in its *object,* it is undoubtedly religious,—for its aim is to circulate that volume which is the source of all religious truth. If considered in its *instruments* and *agents,* however, it is *not necessarily* religious, for,—however desirable in reference to the *individuals*—it is no more essential to the Society's existence and end that its *members* and *subscribers* should be pious, than that its *printers* and *binders* should be so.

The Society has also been denominated a *Christian Society,* and a reference to its records has been made to prove it such—and then comes the inference:—that those are not entitled to be admitted as members who reject an essential article of the christian faith. But here again the argument is sustained by the ambiguity of the term *Christian* in this connexion. If taken in its broad and popular sense,—the sense in which this is a Christian country as distinguished from heathen and Mahometan nations,—the Socinians being comprehended in this definition of the term, are still entitled to be admitted within the pale of the Society. But if the term Christian be understood in its strict and proper sense,—as denoting one who is vitally united to Christ,—to preserve the purity of the Society in this character, would require a law of exclusion, it is to be feared, much more extensive than that embodied in Capt. Gordon's amendment.

We will only add, the most singular feature in this opposition to the Bible Society is, that it originates with evangelical members of the Church of England. On witnessing the zeal of these gentlemen on the late occasion we could not help asking ourselves,—Is the Church of England then quite clear of all unholy and heretical members? Have not the very individuals whom *this party* are anxious to ex-

clude from the Bible Society, free access to the most sacred rites of *their own* church? and if expelled from the one may they not if they choose still claim membership with the other? But is the Church of England less *religious* in its constitution than the Bible Society! And is its Communion Table less *sacred* than the Platform of a human institution! He who contributes his guinea to a Bible Society, incurs no personal hazard, while he may be the means of confering on others incalculable benefits: he who approaches the table of his Lord "unworthily" confers no benefit on any one, while according to the decision of an Apostle, he "eateth and drinketh damage to himself." If the party who are thus concerned to purify the Bible Society, "have a zeal for God which is according to knowledge," we are satisfied they may exert their influence in a more important sphere, and in a less equivocal and injurious direction.

WESLEYAN MISSIONARY SOCIETY.

The Anniversary Meeting of this Society was celebrated on Monday, May 2nd, at Exeter Hall, in the Strand. At eleven o'clock, Thomas Haslope, Esq, was called to the chair. The Rev. George Morley, President of the Conference, opened the Meeting with singing and prayer. The Rev. John James read the Report. It stated, that

"Since their last Anniversary, five Missionaries had died. In all, the stations were 150, the number of Missionaries 213, salaried catechists 160, gratuitous teachers 1400, in the Sunday and Daily Schools, with their wives; making the total number of agents zealously engaged under this Society upwards of 2000. Total of members on the foreign stations 41,186, exclusive of Ireland; of these, 24,439 are slaves. The contributions during the past year amount to 50,017*l.* 18*s.* 8*d.*"

The Rev. R. Alder (Sheffield), J. Dixon, Dr. H. F. Burder, Dr. Raffles, J. Burnet, R. Newton, and R. Watson, addressed the meeting; also J. Poynder, Esq., J. Montgomery, Esq. (Sheffield), and Peter Jones (or Kahkewaquonnaby), a converted Indian, from the wilds of Upper Canada, and others, expressed their sympathies and sentiments on the occasion.

THE ANTI-SLAVERY SOCIETY.

The Anniversary of this Society was held in the great room, Exeter Hall, (which is estimated to contain about 3000 persons, and was crowded to excess), on Saturday, April 23rd. From this meeting, every friend to freedom—to the freedom of those who are unhappily enslaved, for every man is sufficiently attached to his own—retired, we believe, with his heart warmed, and his hopes raised, by what he saw and heard, on that interesting occasion. We are happy to be able to refer our readers to a full REPORT of its proceedings, appended to the present Number.

LONDON MISSIONARY SOCIETY.

The annual meeting of the subscribers and friends to this society was held at Exeter Hall, on Thursday, the 12th ult. Shortly after nine o'clock every part of the hall was excessively crowded, and from the numbers still endeavouring to gain admission, it was deemed advisable to open the room below stairs, in which another numerous meeting took place. The Report, after having been read to the general meeting, was again read to the smaller one, and several interesting addresses were delivered by gentlemen who volunteered their services for that purpose. A more animating scene we have never witnessed than upon this occasion. W. A. Hankey, Esq took the chair at a quarter to ten o'clock, and the Rev. J. Arundel commenced the proceedings by giving out a hymn, and the Rev. Mr. Wildbore invoked the Divine blessing on the assembly, and the cause which they had to promote.

The Rev. Dr. Bennett read the report, which he materially abridged in order that it might be transferred to the meeting below. The following is an account of the society's present operations:—

GENERAL VIEW.

	Stations and Out-Stations.	Missionaries.	European Assistants, Catechists, Artisans, &c.	Native Assistants Teachers and Readers.	Number of Members of Congregation.	Number of regular Communicants	Schools.	Scholars.
South Seas	31	14	2	50	18,000	2,800	37	6,500
Ultra Ganges ..	5	8	—	1	very fluctuating	—	20	456
East Indies	23	33	6	67	4,646	186	193	7,437
Russia	4	4	—	—	very fluctuating	—	—	—
Mediterranean .	2	2	—	—	do.	—	7	384
South Africa ..	20	22	7	1	6,050	617	24	2,000
African Islands .	2	4	5	30	120	49	67	2,720
South America .	4	3	—	1	2,200	299	4	1,200
Total	91	90	20	150	31,016	3,951	347	20,697

COMPARATIVE VIEW.

	May 1828	May 1831
Principal Stations, where European Missionaries labour, exclusive of the Dependencies of those Stations.....	65	68
European Missionaries	82	90
Assistants, Missionary Artisans, Native Teachers, Readers, Catechists, and Schoolmasters	416	517
Schools.....	360	352
Scholars	16,400	20,543

The Chairman then rose to present his accounts as treasurer, from which it appeared, that the total income of the society during the past year, was 40,800*l.*; the expenditure, 40,747*l.* 9*s.* 7*d.*; leaving a balance in his hands of 52*l.* 10*s.* 5*d.*

Rev. W. Ellis (Missionary from the South Sea Islands), E. Rae, (Missionary from Calcutta), R. Watson, P. Jones, E. Carey, R. Hill, and J. Montgomery, Esq. animated the meeting by their respective addresses.

IRISH EVANGELICAL SOCIETY.

The annual meeting of the subscribers and friends to the above society, was held at Finsbury Chapel, on Tuesday evening, the 10th ult. T. Walker, Esq. in the chair.

The meeting having been opened by singing and prayer,

The Chairman rose, and said, that it afforded him peculiar satisfaction to be once more permitted to attend the anniversary of the Irish Evangelical Institution. In introducing the business of the evening, he did not know that it would be necessary for him to say any thing relative to the operations of the society. The abstract of the report, which would be read, would give a more accurate idea of the objects of the society, than any thing he could advance.

The Rev. A. Tidman (Secretary) read the report, which commenced by adverting to the inadequacy of legal enactments to tranquillise Ireland. The natural soil of that country was so fertile as to obtain for it the appellation of the garden of England. To what causes, therefore, were they to trace the contrast between its natural fruitfulness, and its existing moral state? In the northern provinces, nature had been less bountiful than either in the western and southern provinces, and yet in the former they were the most happy, in the latter the most miserable; in the former they enjoyed the privileges of the Gospel, and in the latter they did not. The report then went on to detail the

various stations occupied by the agents of the society, and represented their present aspect as being very encouraging. The conversions from popery had been very numerous.

The Treasurer read the cash account, from which it appeared, that the total receipts amounted to 3,746*l.* 0*s.* 1*d.*, the expenditure to 3,759*l.* 6*s.* 5½*d.*; leaving a balance due to the treasurer of 13*l.* 6*s.* 4½*d.* The obligations which the society was under for the present quarter, amounted to more than 800*l.*

Rev. Dr. Cook (of Belfast), R. Roberts (Warminster), J. Clayton, J. Adkins (Southampton), J. Blackburn, J. Burnet, &c. addressed the meeting.

CHRISTIAN INSTRUCTION SOCIETY.

The Annual Public Meeting of this admirable Institution was held on Tuesday evening, May 3rd, at Finsbury Chapel. Thomas Wilson, Esq., in the chair. The Meeting was opened by singing and prayer, by the Rev. Mr. Jack; after which, the Chairman very briefly adverted to the objects contemplated by the Society, and to the necessity which exists for supporting it. The Rev. Mr. Blackburn then read the Report of the Committee. It stated, amongst other important information, that there are connected with the Society 66 associations, and 1173 visitors; that 31,500 families are visited, by its agents, during the year, that 1263 cases of distress have been relieved since the last Report was made; and that 63 stations, for prayer, reading the Scriptures, and mutual exhortation, have been established. The Report also referred to the tents for preaching erected by the Society, to the stations at which preaching in the open air is regularly carried on, to the lectures to mechanics on the Evidences of Christianity, delivered last winter, at Barbican Chapel, and to the tracts, placards, &c., issued by the Society. In connexion with the last item noticed, it communicated the fact, that a gentleman, who had seen one of the placards, called at the Society's office and obtained 100 for his own use, and subscribed 5*l.* to the Institution. It then referred to the desire expressed for the extension of the Society's labours to the country, stating, that a benevolent lady had placed the sum of 200*l.* at the disposal of the treasurer, for the use of country associations, with a proviso, that a resolution should be passed at the present meeting, authorising the committee to extend their operations to the provincial parts of the kingdom; and that a gentleman, in the county of York, had remitted to the treasurer a fourth donation of 50*l.* T. Challis, Esq, the treasurer, then submitted his accounts, from which it appeared that the receipts of the Society, for the last year, had been about 1238*l.*, and the disbursements about 1473*l.*; leaving a balance of 235*l.* against the Society.

Rev. Dr. H. F. Burder, J. Burnet, Dr. Cox, J. Edwards, Dr. Bennett, J. Dyer, A. Fletcher, J. Campbell, J. Blackburn, &c, delivered their sentiments on the occasion, and expressed their cordial attachment to the Society.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The Second Annual Meeting of this Society was held on Wednesday evening the 11th of May. T. Wilson, Esq., in the chair.

The Chairman briefly introduced the business of the evening, by stating what were the objects of the Society, and the urgent necessity for promoting them, and the adaptation of the means employed for that purpose. He then shortly referred to the many wealthy dissenters, who, to their shame be it spoken, are turning away from the principles of their fathers, and connecting themselves with the Established Church. These individuals he justly condemned, and argued from their indecision the necessity for the communication of religious knowledge.

The Rev. Mr. Vaughan, one of the Secretaries, then read the Report. It urged upon the public, and upon ministers and deacons of Dissenting Churches, the necessity for their exerting themselves to promote the sale of the Society's publications. It at the same time disclaimed any thing like despondency, but spoke in the language of confidence as

to the prospects of success which the Society affords.

The Resolutions were proposed and seconded by the Rev. W. Gawthorne, Mr. Dobbin, Dr. Styles, Dr. Cox, Dr. Bennett, Dr. Steinkopff, T. Stratten, J. Belcher, J. Jefferson, J. Vaughan, J. Burder, (Stroud,) and S. Henderson, &c. &c. whose several addresses defined the principles, proved the necessity, and breathed the spirit of enlightened Non-conformity.

CHURCH MISSIONARY SOCIETY.

The Thirty-first Annual Meeting of this Society was held at Exeter Hall, on Wednesday, the 3rd of May. The Right Hon. Lord Gambier in the chair. On the platform we observed the Bishops of Litchfield & Coventry, Chester, Winchester, Lord Bexley, &c. &c.

The Rev. T. Wooddroffe, having offered up solemn prayer, proceeded to read the Report. That document commenced by adverting to the changes that had taken place in the affairs of the Society, during the past year. For fifteen years they had enjoyed the labours of the Rev E. Bickersteth, as one of the Society's agents, but that gentleman finding the duties of the office rendered him incapable of discharging his pastoral duties in a manner satisfactory to himself, intimated to the committee his determination to retire; and, in consequence of which, a resolution was passed by them, expressive of their regret at the circumstance, and their warmest approbation of his services. There were at present in the Missionary Institution, 17 students; 12 had been admitted during the year, 8 had left, 3 had received ordination, and 9 had proceeded to respectable stations. A District Visiting Society had lately been formed in the neighbourhood of the Institution, which afforded the students a profitable opportunity of employing their leisure hours. Their attainments in theological knowledge had been very great, and on more occasions than one they had been commended by the Lord Bishop of London. The receipts of the Society, during the past year, amounted to 46,584*l.* 16*s.* 7*d.*; the preceding year to 47,328*l.* 17*s.* 0*d.*, making a deficiency of 744*l.* 0*s.* 5*d.* On comparing the receipts of the two years, through the associations there was a deficiency of nearly 2000*l.*, the total deficiency having been reduced on account of legacies which had been received amounting to upwards of 1000*l.* The Report then went on to detail the Society's operations in various parts of the the world, particularly in Africa, Abyssynia, Greece, East and North India, New Zealand, and the West Indies. In the East Indies, the slaves were permitted to hear the Word of God; but in the West the most violent opposition was raised. The master exacted six days' labour from them, and on the seventh they were compelled either to work, in order to procure for themselves a subsistence, or to go to a distant part to purchase food. Some slave-masters were anxious to have their students instructed in Christianity. The Report represented the various stations as being, upon the whole, in a flourishing condition. The schools were well attended; many instances of conversion had taken place, and in some cases missionaries had been requested, by the chiefs of contending tribes, to mediate between them, and avert the horrors of war. In conclusion, the Committee made an earnest appeal to British Christians for increased funds to carry on the designs of the Society, it being with difficulty that they could mantain the already existing establishments.

THE BAPTIST HOME MISSIONARY SOCIETY.

This Society will (if the Lord permit) hold its annual meeting as usual at the CITY of LONDON TAVERN, on TUESDAY EVENING, JUNE 21st. Chair to be taken at Six o'clock precisely, by SAMUEL SALTER, Esq. Treasurer.

The committee of this institution desire to record with devout gratitude, the seasonable supplies which have been afforded, and the success which has attended the labours of its agents during the last year. Anticipating another annual meeting, they congratulate their friends upon the *gradual spread of the gospel at home;* still, every successive year brings many facts to their knowledge which proves that the far greater part of our own

country is yet under the dominion of our spiritual adversary; for the recovery of which the zealous efforts of all christians are still required. Our churches are intreated to consider that in the *home* department of the missionary field, each denomination is left chiefly to its own resources; and, as the details which we have to present are become so familiar, that we can seldom produce any powerful or generous emotion in the public mind, we must therefore look to those who are alive to God, and who deplore the ignorance and danger of their kindred and fellow-countrymen, for the means of supplying them with the bread of eternal life. Nor shall we look in vain. During the last year the funds have increased; but urgent applications for assistance have still more increased, (there being SEVENTEEN NEW CASES in the hands of the committee waiting for assistance entirely for want of resources), and they doubt not it will appear to every one, who may be able to attend the annual meeting, that there never was *greater need or more encouragement* to abound in this work of the Lord than at the present time.

FORMATION OF A BAPTIST CONTINENTAL SOCIETY.

If the unnecessary multiplication of societies be objectionable, the disregard of a call on providence to establish a new one, is a still greater evil; the former may be an imprudence creating some inconvenience, which, however, will in time cure itself; the latter is a misconduct for which we are deeply responsible.

A Continental Society has existed for several years, and beneficially, to the interests of religion abroad; but its operations have been notoriously fettered by the adoption of a plan of proceeding, which has precluded many important and scriptural methods of exertion, and distracted the efforts of its agents almost entirely to the simple publication of the Gospel. As its agents are of every religious denomination, it was thought that little more, with safety to the interests of the society, could be attempted; besides that secresy has been deemed necessary in the countries where the operations have been conducted, on account of their political relations to ourselves, or the vehemence of their religious antipathies.

The *Baptist Continental Society* has been formed, however, upon a different principle, and, as it is believed, under the direction of a providential necessity. The friends who have combined together to establish it have felt persuaded, that missionary efforts and agents ought not to be confined within narrower limits than those of the New Testament; the effort made, therefore, ought to extend to the formation of Christian churches, as the best counteraction both of infidelity and superstition, and the clearest imitation of apostolic labours,—and the *agents* employed should be individuals, uniting, as far as possible in their agency, the *primitive spirit* with *the primitive practice.* Can it be justified that a missionary should be sent to France or other continental regions to preach, but forbidden to celebrate ordinances or to form churches? surely no baptist will think that a baptist minister should be prevented from administering one great ordinance of the New Testament on account of the prepossessions and errors, as he must deem them, of others by whom he may be surrounded. The one great object of this new and needful society then is, to diffuse *the religion of the New Testament,* as the members of this society understand it, in the *fullest sense of the word.**

A public meeting was held at Devonshire Square on Friday evening, May 6th, for the purpose of constituting a society upon the principles now described; on which occasion, W. B. Gurney, Esq. being in the chair, the following resolutions, moved and seconded by Dr. Cox, Messrs. Ivimey, Dyer, Eustace Carey, Bickham, Trestrail, and others, were unanimously adopted. Donations and subscriptions were also raised to the amount of £120.

Resolved, I. That the present state of the continent of Europe renders it highly desirable to employ increased efforts to promote the diffusion of the Gospel throughout that extensive field.

II. That for this purpose, a society be formed upon the following plan:—

1. The designation of this society is *The Baptist Continental Society.*

2. The object of the society is the diffusion of the Gospel throughout the continent of Europe by preaching—distributing Bibles and tracts—promoting religious education—encouraging the formation of Christian churches--and every other method, that may be found practicable for extending the kingdom of our Lord Jesus Christ.

3. All persons subscribing one guinea per annum or upwards, and ministers subscribing

* They adopt the term *Baptist* in the designation of their society, simply as distinctive: for although they must contemplate the inculcation of their peculiar sentiment on every fit occasion, and with an unfettered freedom, their primary aim will constantly be to win souls to Christ.

10s. 6d. per annum, or making annual collections, shall be members of the society.

4. A committee shall be annually chosen, consisting of 18 persons, of whom five shall be deemed a quorum, and the treasurer and secretary members ex officio; the committee to be empowered to fill up vacancies, and to form corresponding committees.

5. The committee shall meet monthly, if necessary, for the transaction of business.

6. An annual meeting of the society shall be held, when the committee and officers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

III. That the gentlemen now named constitute the officers and committee for the year ensuing:

Treasurer, Mr. Joseph Gurney.

Secretary, Rev. Dr. Cox.

Committee, Rev. J. E. Giles, T. Griffin, I. Mann, W. H. Murch, T. Price, E. Steane; Messrs. W. H. Angas, T. Bickham, G. Blight, J. Bousfield, Jos. Hanson, Ebenr. Heath, J. Luntley, E. Meyer, Alex. Saunders, S. Summers, Edwd. Smith, B. Williams.

IV. That subscriptions be immediately solicited to carry into effect the designs of the society.

N.B. Donations and subscriptions received by Mr. Jos. Gurney, Essex Street, Strand; Rev. Dr. Cox, Hackney; and by the members of the committee.

MILL HILL PROTESTANT DISSENTERS' GRAMMAR SCHOOL.

On Monday, May 16, 1831, the friends of the above establishment assembled in the adjoining chapel for the purpose of recognizing the Rev. W. Clayton, as the chaplain, and the Rev. H. L. Berry, A.M. as the first classical master of that seminary. The Rev. Dr. Pye Smith, and Mr. Berry, sen. delivered the respective charges to the newly-elected officers, and received in return a statement of their views, in reference to the important duties which they had undertaken. The Rev. Geo. Clayton addressed the congregation, and the pupils; and the Rev. Messrs. Binney, Burnet, Steane, and other ministers, conducted the devotional parts of the service. The exercises of the day were solemn and interesting, and seemed to inspire all present with the most pleasing anticipations of the prosperity and usefulness of the Institution.

READING MISSIONARY SOCIETY.

The anniversary of the Reading Auxiliary to the Baptist Missionary Society, was held at Reading, on Wednesday evening, April 30th, 1831, Thos. Ring, Esq. in the chair. The meeting was addressed by the Rev. Messrs. Sherman, J. P. Mursell, C. B. Woodman, J. D. Ellis (missionary to Calcutta), Tyso, of Wallingford, Hall and Haward, of the Wesleyan connexion. Preparatory sermons in aid of the mission were preached by the Rev. J. P. Mursell, of Leicester, and the Rev. C. B. Woodman, from Bristol.

NOTICES.

SALTERS' HALL CHAPEL.

It having been thought advisable to make some fresh arrangements respecting the worship of God in this place, we are requested to state that the following will in future be the order of the services: Lord's day morning and evening, the Rev. J. E. Giles, pastor of the church, will preach; and in the afternoon the pulpit will be supplied by respectable ministers of our own and other denominations. Worship to commence at ¼ before 11—3—and ½ past 6 o'clock.

BRISTOL EDUCATION SOCIETY.

The sixty-first annual meeting of this society will be held at Broadmead, the last week in June. On Wednesday evening, the 29th, the Rev. James Hoby, of Birmingham, will preach, at seven o'clock; and the public meeting will be held on Thursday the 30th, at twelve o'clock.

STEPNEY ACADEMY.

The annual sermon for the Baptist College, Stepney, will be preached by the Rev. John Kershaw, at Devonshire Square chapel, on the 23d instant. Service to begin at half-past six o'clock.

The annual meeting of this institution will be held at the College Chapel, Stepney, on the 24th instant; when the attendance of subscribers and friends is requested. The chair will be taken at half-past six o'clock.

The ministers educated, or in course of education, at the Baptist Academy, Bristol, will dine together on Tuesday, June 21st, at two o'clock, at the King's Head, Poultry. Other friends to the institution, both ministerial and laymen, are admissible on the introduction of a member.

The public recognition of the Rev. Henry Burgess, as pastor of the Baptist church at Luton, Bedfordshire, will take place on Wednesday, June 15th. The Rev. Messrs. Murch and Tomkins, theological and classical tutors of Stepney College, Morell of Wymondley College, Browne of Clapham, Middleditch of

Biggleswade, and Gnield of Dunstable, are expected to take a part in the service.

On Sunday evening, June 19th, at half past 6, a Sermon for the London Baptist Building Fund will be preached at Eagle Street Chapel, by the Rev. Richard Watson, (Wesleyian); and the Annual Meeting of this Society will be held on Friday evening, June 24th, 6 o'clock, at Salters' Hall.

On Monday evening, June 20th, at half past 6, a Sermon for the Baptist Irish Society, will be preached at Mr. Burder's Chapel, Fetter Lane, by the Rev. W. B. Collyer, D.D.

The London Temperance Society intend to hold their first public meeting, in Exeter Hall about the middle of June. The committee will take an early opportunity of advertising the precise day.

Depôt of the Society, Mr. Bagster's, 15, Paternoster Row.

The Anniversary of West Drayton Chapel will be held on Wednesday, June 15. The Sermons, &c., as follows:—

11. The Rev. Eustace Carey.

3. A public Discussion; subject—What is the most efficient manner of meeting individual cases of self-righteous confidence, especially in the near prospect of eternity?

6½. The Hon. and Rev. G. H. Roper Curzon.

Refreshments will be provided gratuitously.

N. B. Bath and other coaches passing Longford, 1½ mile from Drayton, leave Piccadilly about 8.

The Obituary of the Rev. S. Deacon, Earl's Barton, Northamptonshire, in our No. for April, states the destitute condition of his five orphan children:—any contributions for this necessitous case will be thankfully received by the Rev. J. Dyer, Fen Court; J. C. Gotch, Esq., Kettering; Rev. S. Adams, Walgrave; and the Rev. W. Gray, Northampton. The following, we are sorry to find, is all the scanty supply at present received:—

Subscribed by the young Gentlemen in the Rev. J. T. Jeffery's Academy, and a few friends at Gray's Walk Chapel, Lambeth	3	1	6
Collected by Mr. Birdsey, chiefly from the children of the Sunday School connected with the Baptist Church, Market Street, Herts. - - - - -	1	10	0

NEW PUBLICATIONS, &c.

Just Published,

An Authentic Account of the last Illness and Death of the late Rev. R. Hall, A.M., in a letter to the Rev. Jos. Hughes, A.M., By J. M. Chandler.

Eminent Piety necessary to Eminent Usefulness; a Discourse delivered before the London Missionary Society, May 11, 1831. *By* Andrew Reed.

Occasional Papers on Church Government. No. I. on Unanimity.

PUBLIC MEETINGS IN JUNE, 1831.

Day.	*Hour.*	*Society.*	*Occasion.*	*Preacher or Chairman.*	*Place of Meeting.*
Fri. 3.	2.	Ladies' Soc. for Female Pris.	Meeting	.....	Peter Court, Charing Cross
Tu. 7.	11.	Lon. Epis. Flo. Church Soc.	Sermon	Rev. H. Mc Neile, A.M.	St. Clement Danes.
Sun. 19.	6½.	Lon. Bap. Building Fund.	Sermon	Rev. Richard Watson.	Eagle Street
M. 20.	6½.	Baptist Irish Society	Sermon	Rev. W. B. Collyer, D.D.	Fetter L. Rev. G. Burder's
Tu. 21.	6.	Bap. Home Missionary Soc.	Meeting	Samuel Salter, Esq.	City of London Tavern.
W. 22.	11.	Baptist Missionary Society	Sermon	Rev. C. E. Birt	Poultry Chapel.
———	6½.	Ditto	Sermon	Hon. & Rev. G. H. R. Curzon	Surrey Chapel
Th. 23.	9.	Ditto	Prayer Meeting	Addressed by some Ministers from the Country	Finsbury Chapel
———	11.	Ditto	Meeting	W. B. Gurney, Esq.	Moorfields Chapel
———	6½.	Stepney Academy	Sermon	Rev. J. Kersham	Devonshire Square Chapel
F. 24.	7.	Baptist Irish Society	Meeting	.....	City of London Tavern
———	6.	Baptist Building Fund	Meeting	.....	Salter's Hall Chapel

IRISH CHRONICLE,

JUNE, 1831.

THE Seventeenth Annual Meeting of the Baptist Irish Society will be held (Providence permitting) at the City of London Tavern, Bishopsgate Street, on Friday, June 24th. The Chair to be taken at Seven o'Clock, when a Report will be made of the Society's proceedings during the past year, &c. &c.

Some particulars respecting the servant of Edward Synge, Esq., communicated by Augustine Thynne, a Scripture reader, to the Rev. Mr. Thomas, dated—

Carhue, April 20, 1831.

Patt Donellan was born on the lands of Gortcorha, a part of Mr. Synge's estate, within a small mile of Carhue-house, of poor but honest parents, his father being one of Mr. Synge's labourers, of the Roman Catholic religion, instructed in Mr. Synge's school, taught for some time by Patt Synohy, but for the four last years of Donellan's attendance by Henry Thynne, my brother; but his principal instructor was Mr. Synge, who daily lectured his scholars. He had also the opportunity of hearing the Gospel preached by you and several spiritual ministers who, from time to time, visited Carhue.

About two months before his death he attended the ministry of the Rev. Mr. Syms, (a clergyman) and went to the Lord's table, from which time there was a change manifest in his conduct. He was shot on the 16th of July, and died on the morning of the 19th, in Mr. Synge's hall, and was buried in Dysart churchyard, in the grave of his ancestors. After he was shot he publicly cried to the Lord as his righteousness and Saviour, and earnestly prayed God to forgive his murderers.

From the Rev. Henry Sadlier to the Rev. John West.

Glebe House, Bantry, March 25, 1831.

DEAR SIR,

I have been favoured with your letter enclosing four pounds for the master of the school under the Baptist Society in this neighbourhood, and am happy to be able to state for the satisfaction of your committee, that his attention to the pupils, and their progress during the last quarter, have rendered him in every way deserving of encouragement.

The number of scholars on the books for the last quarter has been about thirty-five, and the attendance latterly about twenty-four. This, at this inclement season of the year, and considering the distance from which several of them have to come, we reckon a good attendance; but as soon as the weather becomes fine, and the hurry of sowing potatoes, &c., is over, we expect a full school.

From the Mistress of the Mary's Philanthropic School, Mount Shannon, County of Clare, to the Rev. Mr. Thomas.

April 12, 1831.

Notwithstanding the general agitation of the county, the school is still in a flourishing state. I lost some scholars in consequence of the removal of several families from thence, but God sends more in their stead. All children capable of giving any assistance are now at home from school, engaged in the business of agriculture; when that is over, I shall have them back again. I think now that I have something to tell you that will please you, as I well know you are a lover of souls. Before your last inspection, to excite emulation I made a promise to my scholars on your part and my own, viz., if a girl had the greater number of chapters, she should have from me a frock, and from you a Bible; and if a boy, from you a Bible, and from me a neat new cap. You remember the little shabby looking boy, who repeated more chapters than any of his schoolfellows; he was the child of a very poor *popish* peasant, named Wall: when you left the school I applauded him,—repeated my promise, telling him as soon as I got my salary he should have the cap. To my surprise, he turned to me with a countenance glowing with gratitude and joy, saying, "Mistress, I am very thankful for the great pains you have taken in teaching me to read: you are not rich enough to give me a cap; get me the Bible and I will be happy. His younger brother is also with me; they are the poorest looking creatures I ever yet saw; they are both meek and docile; they can well repeat ten chapters each; they love to learn

the Word of God: O how unlike to me when I was of their age! I then detested the reading of any thing prohibited by a *priest*. But with the royal psalmist I may say, "it is good for me that I have been afflicted," as it was through affliction and your *ministry* I was brought to know or read the statutes of the Lord. I am very thankful for the book and magazines you have so kindly sent me.

From John Nash a Scripture Irish Reader, to the Rev. Wm. Thomas.

Bog Mount, April 11th, 1831.

Rev. Sir,

I am always reading and teaching the Sacred Word among the peasantry, expecting that glorious and blessed life, the Lord has promised to all that love him.

I went the 23d of March to the parish of Kilmurry: I was six days among them, going from house to house, reading and teaching the Word of Life to several families, and to many individuals that I met; some of them paying great attention, and giving thanks to the Lord. During such time I read the blessed Word to thirty-four families, and four boys I taught to read a chapter each: the average of the families would be seven persons each. Some of the people called in their neighbours, to hear the glad tidings of salvation. I went into a house where a sick woman was: when I was reading some of the wonderful works of the Lord to the family, she sat up in the bed, lifting up her hands, giving thanks and praise to the Lord. I went into the house of one Mr. Cox there, it being the Lord's day, where several persons were; I was reading the Holy Scriptures a long time to them, and they paying attention: there was an old man who shed tears. The day I returned to my own place, I went into a house, where several persons were outside engaged at work, and the man of the house called them in, when I commenced reading the Word of God; they paid attention, and some of them gave thanks to the Lord. I walked from thence, about two miles distance, where some men were working near the road: they sat down with me, and I began to read the Holy Scriptures to them; and there were some people going the road sat down, paying attention: I was a long time reading remarkable passages, pointing them to the blessed Jesus for their salvation; there was an aged man who exclaimed, that his sins were many. I went, the 2d of April, to a parish called Tully-green. The day I left my house I read to five families the Sacred Word: I was five days among them reading the Holy Word. I entered a house, where several persons were engaged at work; the man of the house called them, they all came in and they paid attention: I was about an hour reading to them the wonderful works of God, they giving thanks to the Lord, and praising the book. I went from thence some distance, and entered a house, where a large family were: I read to them the Sacred Word, and gave them some tracts; they thanked me. I went, on another day, about two miles distance from my house, to teach three boys that are learning the Irish Testament, I read to five families that day, in one of the houses were a large family, and two women of the neighbours, when I was reading the Sacred Word to them, one of the women began to kiss the ground, she exclaimed, "For love to my Saviour I am doing it:" I went from thence and entered a house, where six persons were, I read Matt. xiv. and xv., "Your reading," said the woman, "is very good, but we are not allowed to hear you." I proceeded and the man of the house came in, and one of the neighbours, and they paid attention; during the time I was reading John iii., and Luke xxiii., xxiv., and made some remarks. I went on the Lord's day some distance from my own place, and I entered a house where several persons were. I commenced to read the glorious Word; the people were coming from mass, the man of the house called them in, and in a short time there were a great number both men and women, paying attention to the Word of Life, several of them giving thanks to the Lord, I was a long part reading and making remarks to them. I went from thence and entered a house where eight persons were, I read to them the Sacred Word, the man of the house and his wife gave frequent thanks to the Lord, lifting up their hands: I went from thence about a mile distance and entered a house where several persons were, when I was reading where our Lord raised the widow's son, and the daughter of Jairus, the woman of the house began to cry aloud, saying very frequently, "I love you, O Lord, have mercy upon my poor soul, I care for nothing but my poor soul," she began to blame her husband for being given to cursing, I read to them also Matt. xxvi., xxvii. I went the 8th of April, and entered a house, I was reading the Holy Word to the family, in a short time a man came into the house, paid great attention, very often giving thanks to the Lord, and exclaiming three times, that is a fine book. I entered another house, where nine persons were, the woman of the house said, "I heard you the other day, and I was told you were a Protestant, but I would not believe that a Protestant would have so fine reading as you have, and I wish to hear

your reading every day." I read the blessed Word for them, and she bid me come very often to read my blessed book.

May we not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner against sin, the world, and the devil, and continue his faithful soldiers and servants unto our lives end.

From an Irish Reader.

Bahanerkey, March 28th, 1831.

Rev. Sir,

In my last I gave an account of a man named L., a Roman Catholic, a controversialist, who was called upon by K. the man in whose house I lodged on my way to and from Touaelay, near Miltownmalbay, to argue with me on the right and legality of reading the Holy Scriptures, as also upon the doctrines of the Church of Rome. I told you that this L. finding his doctrines overwhelmed by my quotations from the Holy Scriptures, expressed his inability to defend them in the presence of K. and his family, but that he would lay them before the priest, and if he did not fully answer them, he would from that moment condemn his doctrines as antiscriptural and blasphemous. Agreeably to this L. called upon the priest, who, instead of answering the objections against his church told K. and L. that they should deliver up their Testaments. The men seeing the weakness of the priests cause beyond what they ever before imagined, and judging of his reason for depriving them of their Testaments, plainly told the priest that they would not obey such an injunction without seeing something from him to justify such a mode of proceeding.

They also told him that they had the command of Jesus Christ and his holy apostles for reading and searching the Holy Scriptures, and until he would shew similar proofs against the reading of them they should obey God rather than man.

The priest surprised at this bold declaration proceeded to adopt the only remedy used in such circumstances, and called them by name in the chapel before the congregation on one or two sabbaths, but L. and K. not appearing, nor yet seeming to pay much regard to what he said or could say, the priest proceeded to pronounce the awful sentence of excommunication. This being the last and greatest effort that he could make for the recovery of these two individuals, and finding it unsuccessful he has sunk down into silence, and they to all appearances are going on their way rejoicing. K. is a schoolmaster and L. an able reader of the Irish.

Thus through the instrumentality of a few texts of Scripture the Lord was pleased to carry conviction home to the consciences of these men, and make them see that the Holy Bible alone contains all that is necessary for salvation. I find it would be too tedious to give you a detailed account of my reading within this month, a bare list of which would exceed the limits of this paper. I shall only remark here that I feel an increasing desire among the Roman Catholics as well as Protestants of this neighbourhood to hear me read to them from the Holy Scriptures, the glad tidings of salvation through the Lord Jesus Christ. I perceive that a spirit of inquiry is manifesting itself even among those who never appeared to think before. This is the more consoling now at a time when this part of the country appears to be disturbed through the instrumentality of ignorant and foolish men; how pleasing is it to see persons desirous to hear and read the words of eternal life, the circulation of which alone I conceive to be the best means that can be adopted in order to bring these poor blind creatures (who are now disturbing the peace of the country) to a sense of their error, for when they read the Word of God and are convinced that it is the Word of God it is easy to convince them of error.

A Journal of a Scripture Reader.

Dugurth, Achil, March 31, 1831.

Rev. Sir,

Blessed be God that I am once more spared to give the following account of my feeble exertions this quarter past. Jan. 2. This day read in Cloonslane, the 8th chap. of Rom. in the presence of my former neighbours, many of them seemed to be very attentive to me and seemed rather anxious to hear more respecting free grace through faith in our Saviour; this gave me a glorious opportunity of introducing several passages which tend to an illustration of the former chapter, many of them seemed well satisfied. Jan. 9. Attended this morning at the opening of our new chapel in Ballina, this afternoon read in Cloonslane the fiftieth, fifty-first, and fifty-second chapters of Isaiah, many of my friends and neighbours were present, with some strangers from other villages, among them were five persons who openly confessed in my presence, their belief of the nothingness of human merits, and the impossibility of being saved or redeemed by any other means but by the atoning blood of Christ. Jan. 16, Read in Dugurth, the first and second chap-

ters of Acts, shewing them the adopted plan of God in qualifying his servants for the ministry of his Holy Word; in order to be instrumental in the conversion of the nations of the earth, how he blest them with the gifts of tongues and caused them to speak to the edification of the hearers, as a few words so expressed are of more importance in the sight of God, than all the philosophy of this earthly globe, remarking to them how contrary to this their priests acted: I concluded with the fourteenth chapter of 1 Cor., they seemed well pleased and expressed their wish for the Irish Testament. Jan. 23. Read in Keel, in Mr. Bourns, the third and sixth chapters of John, Mr. Griffiths, and a few of the natives were present; I read in both English and Irish, and explained so far as God enabled me, the necessity of being born again: in the sixth, the mistaken views of the Roman Catholics respecting transubstantiation which they take from their literal meaning of this chapter, which Christ expressed spiritually as he explains towards the conclusion of the same. Jan. 30. Read in Dugurth the first and second chapters of Ephesians, in the presence of many of the natives, shewing them how God decrees all things according to his determinate council; remarking to them the impossibility of opposing his decree by invocation, intercessions, or paying priests for masses to reverse the councils of him whose will must be done; on the the other hand, the nothingness of human inventions when compared to the divine plans which God adopted to save us by the sacrifice of his dear Son,, who died for our transgressions, and perfected all that are saved, to prove this, I read the tenth chapter of Hebrews. Feb. 6. Read in Dugurth, Matthew first and second chapters, Luke first and second chapters, shewing the condescension of Christ in assuming our human nature, in order to redeem and save us from the sentence of the law, which includes all under sin and short of the glory of God, and that there is none righteous, no, not one, but through Christ, is preached unto us the forgiveness of sins and all that believe are justified from all things from which we could not be justified by the law of Moses. Feb. 13. Read in Keel, Acts viii., Rom. vi., Col. ii., explaining the necessity of dying to sin, and to the vile affections of the flesh, and being truly instructed in the Christian faith, and believing firmly in the Lord Jesus Christ before we can safely presume to call ourselves Christians, or hope for a participation of the glorious resurrection and ascension of Christ into heaven and live and reign with Him eternally. Feb. 20. Read in Dugurth, the first and second chapters of John, many of the natives were present, I explained to them the nature of the incarnation of Christ or the Word made flesh, the necessity of his coming to destroy the kingdom of Satan; in the second, how his miracles are confirmed by our senses. Feb. 27. Read in Keel, 2 Thess. ii. and 1 Tim. iv. in these I shewed them the description of the man of sin and his kingdom, describing the people who follow after such works. March 6. Attended at our place of worship in Ballina, read in the afternoon, in Cloonslane, 1 Peter i., which shews the manifested love of God to his creatures, in appointing all things according to his divine will, recommending every good work and example to us, and redeeming us with the precious blood of his dear Son our Lord; many of my hearers seemed much affected by the discourse.

Received by Mr. Napier.

	£.	s.	d.
A Friend from Bristol.....	1	0	0
Church Street School, by Rev. James Upton	8	0	0
Bucks. Association by Rev. Peter Tyler, *Haddenham*	7	0	0
From Norfolk, by the Rev. Joseph Kinghorn	2	17	0
From St. Neot's, Miss Madox's Young Ladies	0	14	6
Bewdley, by Rev. George Brookes	2	10	0
Haworth, by Rev. M. Oddy.....	4	0	0
Collected by the Rev. Mr. Giles, of Chatham,			
At Liverpool.....	100	12	3
At Manchester	50	0	0
Hon. Miss Ward, Sunning-hill..	3	0	0
Bradford Baptist Juvenile Society connected with Dr. Steadman,	3	0	0

The Treasurer acknowledges the receipt of "nine new frocks and eleven pin-cloths, from M. Fernie—for the most diligent children of Mary's Philanthropic School." Also some Tracts and Books to be distributed as the Mistress may judge proper.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:—

TUESDAY, JUNE 21.

MORNING, 11.—The Committee of the Society will assemble at the Mission House, Fen Court, when the Company of all Ministers of the Denomination who may be in town, is requested.

WEDNESDAY, JUNE 22.

MORNING, 11.—Sermon for the Society, at the Poultry Chapel (Rev. J. Clayton's) by the Rev. C. E. BIRT, M.A. of Portsea.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriar's Road, by the Hon. and Rev. G. H. R. CURZON, of Ledbury, Herefordshire.

THURSDAY, JUNE 23.

MORNING, 9.—Prayer Meeting for the Mission, at Devonshire Square Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Society, at (Rev. A. Fletcher's) Finsbury Chapel, Moorfields. WILLIAM BRODIE GURNEY, Esq. in the Chair. Eleven o'clock.

FOREIGN INTELLIGENCE.

CEYLON.

We have lately received communications from our brother Mr. Daniel, dated Oct. 1, 1830, which afford ample evidence of the zeal and earnestness with which he has entered on his important work. A part of his journal may probably be inserted in the Appendix to our Annual Report. Of the general operations of the Mission, he gives the following summary:

The general affairs of this mission are carried on by the preaching of the Gospel in the English, Portuguese, and Singalese languages, in Colombo, Hanwell, and the villages around Colombo, and in several of the outskirts of the town in the open air:—by a Singalese and a Portuguese reader, each of whom goes from house to house to read to those who are willing to hear it, the Word of God:—and by seven boys' schools and three for girls, containing near 400 children, which are inspected by a constant visitor, who not only visits the schools, but in the villages talks to the adults, who assemble together, on the way of salvation by Jesus Christ. Many things are carried on feebly, but most of them, I trust, are proceeding with greater vigour since I have arrived: good is, I trust, doing. Many of the Singalese children have given the answers to questions, which would have done credit to children in England. I baptized six English persons in the Fort last Lord's day, and received a repenting backslider. I have endeavoured to introduce the utmost economy into the expenditure of the Society.

The weather here is now very trying, the heat intense; the periodical rains which were expected to have set in two months ago have been withheld. The wells are many of them dried up, the paddy crops have failed—the fields wear in many places a most barren appearance. Sickness rages around us to a very great extent; our house is become so hot, that for the sake of my own and family's health, I fear I must leave it for a more airy situation. We have most of us suffered what

new comers have to endure in coming into a tropical climate: boils, prickly heat, fiery eruptions, and mosquito bites in no common degree; yet our general health is as good as could be expected. I have suffered much for about nine days with tooth ache, which has suspended my labours for a short time, but the tooth was extracted yesterday morning, and I hope to-morrow to resume them. On Friday last we began a new female school, about two miles from hence, which I have established in a village, and named "Harpenden School," in remembrance of Mrs. Leonard, of that village, who will raise the money for its support. I have directed the money to be paid into your hands, from whence I can draw it, when required. It was began with thirty-five children, with a promise of increase.

With the assistance of his family, Mr. Daniel has established Sunday schools in each of his three congregations in Colombo. They had already procured about 100 children. Further additions had been made to the church from the military stationed in the Fort. On the whole, we have great reason to rejoice in the revival which has taken place at this important station.

CHITPORE.

The following letter, from our esteemed brother Mr. George Pearce, mentions a change in the mode of conducting the female schools, which promises to be so beneficial, that we cannot doubt their kind patrons in this country will readily acquiesce in it, though it involves the partial discontinuance of the system of affixing the names of persons or places to individual schools.

Chitpore, June 26th, 1830.

My dear Brother,

Having a little more leisure than usual, I embrace it to address you a few lines. I am, by the goodness of God, just recovered from a severe attack of bilious fever, which laid me aside for a fortnight. I must not however complain, as I have had scarcely a day's illness during the last two years and a half. Lying before me are a few copies of the Ninth Report of our female schools, one of which I enclose, as it may help you to a little matter for the Herald; it is but just published, which accounts for your not having received it sooner. Towards the end of the Report, you will find an intimation of some change in the system of instruction as likely to occur: that change has been carried into effect in the Chitpore division of the schools, and hitherto with complete success. The necessity of an improved mode of prosecuting female instruction had been long felt, both to relieve the labour of the superintendents, and to secure the more rapid progress of the children. In the Chitpore division there were nine schools, to visit each of which, once a week, it was necessary for Mrs. Pearce to be abroad every day, and frequently twice a day. This she did for several months, until her health was so seriously injured, that it became quite necessary for her to relinquish the superintendence of them, or adopt some less laborious plan. To resign her employment was very much against her will, for her heart was quite in her work. The idea therefore of a large school on our own premises, formed of the materials of the small schools under her care, seemed to be the most eligible. Mrs. Pearce therefore stated her views to the Committee, and was encouraged by them to proceed. She therefore lost no time in making the necessary preparations, and commenced the school about the beginning of April. At first, the sircars or teachers, in the true Hindoo spirit, always averse to innovations, made a show of opposition; but on finding Mrs. P. really in earnest, they all soon returned, and have given no trouble worth mentioning since. The superiority of this school to the former ones is as follows. First, the *daily* attendance of a greater number of children is secured. The gains of the sircars depend not on regular wages as formerly, but on the number of children which they bring; there is reason to think, that on the former system the children, did not, on the average, attend more than half the days of the week. Secondly, the children now receive at least *two hours* instruction daily: this period may appear to you very limited, but I am convinced that it is a great deal more than they have been accustomed to receive, owing to the extreme unfaithfulness and indolence of the teachers. Thirdly, Mrs. P. has been enabled to introduce a more efficient system of instruction than it was possible to do in the small schools, and, being present daily the whole time, she secures its operation. The school has now been established more than two months, and our anticipations respecting it are fully realized. The progress of many of the children is strikingly evident; girls that could scarcely spell a word of four letters have learnt to read with fluency, and some that did not know the alphabet are now

able to spell words of three and four letters. In writing, enumeration, and committing to memory, their progress is equally satisfactory. On Mondays, each of the classes is examined, when all that are fit for removal are sent higher, and receive a reward; this has excited a spirit of emulation unknown before; Mrs. P. also finds that her labour is considerably lessened, and hopes that her strength, by the goodness of God, will prove adequate to the work before her. The formation of this school has, of course, broken up several of the former ones; we trust, however, that, as a greater degree of good will be accomplished by this measure, the friends more immediately concerned in these schools will forgive us, and continue to render their liberal assistance to this most interesting work of Christian charity. The calling schools after particular persons and places, is a subject on which all engaged in female instruction here have but one opinion; it cramps our efforts, and occasions the greatest perplexity: I hope, therefore, that it will soon be totally abolished. With respect to my own labours, my intercourse with the heathen has been steady and frequent, but hitherto it is only *sowing time* with me. This is discouraging to flesh and blood, but I endeavour to sow in hope. The Lord has again spared my life: O that it may be to witness the enlargement of his church in this desert land. I truly rejoice to see, from the magazines, not only the increased liberality of the Christian church, but also that looking towards heaven for the divine blessing, after the recent example of the American church, which appears to be so widely spreading among the ministers and churches in our dear native land. You may wonder indeed that I do not speak of success like some of my brethren; but the fact is, that the success to which they allude, is in a field distinct from the one I occupy, nor can I turn my attention in that direction, situated as I am at Chitpore, without considerable expense and difficulty: villages on the banks of the sacred stream, the resort of Brahmins, are the principal sphere of my exertions.

The English school on the mission ground is still going on well, and I hope will prove an instrument of considerable good; the exercises of the boys not only make them acquainted with science, but with the principal doctrines and facts of the Word of God. The first class are still engaged in reading the Bible, in the former part of which they have proceeded a considerable way in the historical books. They have also for some time past been occupied in rendering into English a very comprehensive catechism in Bengalee. The attention, which an exercise of this nature necessarily requires, must have made them thoroughly acquainted with its contents, so that, whenever they leave the school, they will carry away with them a knowledge of Christianity sufficient to save their souls, if they believe what they have learned. I am aware that many persons set little value on schools, but you will be happy to hear, that at the annual examination, the missionary brethren and others that were present spoke of the school in the most unqualified terms of approbation; and since then some of my brethren of other denominations, who are not particularly interested in schools, have said, after examining the boys, "Well, this *is* an interesting school, and a most important sphere of labour." With such encouragement, I do indeed value the school, and labour in it with pleasure and hope, and I have to beg of the Committee, that, should support fail in this country, they will furnish the means for carrying it on. I hope I shall not be thought guilty of egotism, for informing you that, having studied Bengalee for more than three years, and obtained a tolerable knowledge of it, I have commenced the study of Hindostanee, the want of which I feel every day; for although the majority of people here speak Bengalee, yet there are thousands not acquainted with it, but with whom Hindostanee is a medium of intercourse. With my present attainments in Bengalee, the acquisition of this language will be comparatively easy, since many of the words are the same as in Bengalee, and the idiom very similar: this will account for my continuing to draw the allowance for a pundit.

JAMAICA.

It was stated in our number for February last, that our highly esteemed friend and brother, the Rev. W. H. Angas, had kindly acceded to the request of the Committee, that he would visit our stations in this island. With characteristic energy and promptitude, Mr. Angas set out on his mission in less than a week after the Committee had resolved on the measure, embarking at Greenock on board the William, Capt. Pearson, belonging to his respected relatives, G. F. Angas and Co. It was anticipated, when he sailed, that it would be necessary for him to go forward in that vessel to Honduras, prior to his reaching Jamaica, which would have greatly lengthened the period of his absence; but when in sight of the island, they were becalmed, and met with a ship bound to Lucea, the captain of which kindly took Mr. Angas on board, and landed him at that port on the third day afterwards; 'thus experiencing,' as our friend

remarks, 'all the exceeding richness and preciousness of the promise, *When thou passest through the waters, I will be with thee; and the floods, they shall not overflow thee.*'

The day after landing at Lucea, Mr. A. proceeded to Montego Bay, where the first person he met with was Mr. Gardner, who had arrived but a few days before, standing at Mr. Burchell's door. Several other Missionary brethren happening to be there at the same time, arrangements were forthwith made for convening a general meeting of the missionaries at St. Ann's Bay. This meeting was held accordingly on the 9th and 10th of February last, when various important subjects were fully discussed, and arrangements made, which we trust will greatly conduce to the future welfare of the mission. At the close of the meeting, the brethren heartily united in resolutions expressing their grateful esteem for Mr. Angas, who had presided on the occasion, and their obligations to the Committee for the affectionate regard which had been manifested for their comfort and welfare in the appointment of a deputation, and in the selection of an individual, so very suitable for the purpose.

Mr. Angas subsequently proceeded to the southern side of the island, and we indulge the hope that he may return in time to be present with us at our Annual Meeting. It may be proper to add, that the value of the services thus rendered to the Society by our kind friend, is enhanced by the truly generous manner in which they are performed, the Committee not being permitted to defray more than a very inconsiderable portion of the expenses incurred. Happy are the men to whom God has imparted both the ability and the inclination thus to serve him in the Gospel of his Son!

But we must proceed to give, in the most connected form we can, the substance of our late information from our various stations on the island.

The communications from Kingston, we regret to say, confirm the unfavourable accounts formerly received of the declining health of our friend Mr. Coultart; and as the measures taken at home to supply the anticipated vacancy were, of course, unknown there, much solicitude was felt to devise the best means of doing so. By this time, we trust, the arrival of Mr. Shoveller has relieved our brethren from all disquietude on that point, and left brother Coultart at full liberty, either to return to his native land, or adopt any other course which may be deemed likely to effect his restoration to health.

Mr Tinson, under date of Feb. 5, refers to the establishment of an auxiliary Bible Society in Kingston, on the same Catholic principles as the parent institution at home.* The public meeting was most numerously attended, and branch societies have since been formed in different parts of the island. Mr. T. adds in a postscript, written after his return from St. Ann's Bay, "we were all greatly delighted with the Christian manner in which Mr. Angas conducted the business, and very thankful to the Committee for sending out so able a deputy. Mr. A. is visiting all the stations, and I have no doubt will return, D. V. with accounts that will gratify the committee, and additionally interest the religious public in this part of your mission."

Although, as we have stated in our number for February, the health of Mr. Philippo has so far declined as to render his retirement, for a season, from active labour, absolutely necessary, the progress of the cause in his vicinity is such, as leads him urgently to implore that one or two additional missionaries may be settled in that quarter. His plea is strengthened by the fact, that means, the most oppressive and unjust, have been taken by certain influential persons in the neighbourhood, to prevent the Gospel from finding its way among their negroes; no less than eight thousand of whom, in one parish, are without the means of hearing it. Our friend, Mr. Griffith, who has this day, (May 20,) embarked for Kingston, will probably go to the help of Mr. Philippo, and we trust means may yet be found to supply more amply the urgent necessities of that populous district.

Mr. Taylor is busily engaged in the erection of places of worship at each of the stations occupied by him. In the erection of these the utmost economy is observed, and considerable aid, in labour and otherwise, is furnished on the spot, but still some assistance from England is indispensable. The word continues to prosper; a number are waiting for baptism, both at Vere and Old Harbour; but the present condition of the negroes forms a great barrier, as it is very difficult to collect them together. Many of his people, Mr. T. states, though residing near, can only attend once in five or six weeks. When shall these formidable impediments to the diffusion of divine truth be removed out of the way?

At Montego Bay, Mr. Burchell continues to be subject to vexatious annoyance from those 'who love darkness rather than light.' As if to shew how fully they answer to this inspired description, they have actually seized the lamps in the chapel, under the pretext of some new local impost laid on the building,

* We learn from the "Watchman," newspaper, that Mr. Tinson was elected one of the secretaries to this Society.

and which Mr. B. properly declined paying, till he could receive directions from home. Steps will, of course, be taken, to ascertain how far the perpetrators of these dishonourable proceedings can act thus with impunity: but surely, we may hope, the day approaches in which effectual measures will be taken, both at home and abroad, to secure religious worship from insult, and those who maintain it from oppression.

Mr. Gardner, whose arrival at Montego Bay was briefly stated in our last, has been fixed at Savanna-la-Mur. On the first Sabbath after he landed, (January 16,) he visited Crooked Spring, and administered the ordinance of baptism to twenty-seven candidates. A few days afterwards, forty persons were baptized by Mr. Burchell at Montego Bay. "The field of usefulness here," remarks Mr. G., "opens to an almost indefinite extent. The harvest is great, but the labourers comparatively few. The negroes are desirous of seeing the servants of the most High God who shew the way of salvation." "Yesterday," he continues, "I commenced here. We began with a prayer-meeting at half-past six o'clock, when about a hundred persons were present. We assembled again at ten; the chapel was full, and the service was conducted the same as in England. What with renewing the tickets, and speaking to those who were anxious to see 'the new massa,' I could not get away till after two o'clock. Met again in the evening, and preached to a very attentive congregation. Found myself quite fatigued, but do not feel the effects of the Sabbath's services more than I did in England. May the Lord, if it be for his glory, preserve my health, give me more spirituality of mind, greater love to immortal souls, and make me useful in this dark part of the world. Then shall I rejoice, in the day of Christ Jesus, that I have not run in vain."

It was at this station (Savanna-la-Mur) that a flagrant act of persecution, under the colour of law, was inflicted about a twelvemonth since, on a deacon of the church, Samuel Swiney.* When his then pastor, Mr. Knibb, sent us the account, he stated that the respectable owner of this pious slave felt so indignant at his cruel treatment, as to propose that his freedom should be procured, generously offering 20*l.* himself towards the expense. The proposal was instantly embraced at home,—liberal friends at Camberwell and elsewhere promptly furnished the amount required,—and our friend Swiney has now, for some months, enjoyed the blessings of freedom. Thus his oppressors have done what they never dreamt of,—they have actually scourged their unoffending victim into liberty, and placed him in a situation wherein he may employ himself for the benefit of his neighbours, in whatever way conscience may dictate, no man daring to make him afraid.

At Falmouth, and its dependent stations, Mr. Knibb is privileged to continue his arduous labours, and to witness a blessing resting upon them. Like some others of his brethren, he is under the necessity of building for the accommodation of his hearers; and has been cheered, not only by additions to the churches under his care, but by the introduction of helpers, raised up on the spot, to share in missionary toils. One of these, Mr. W. Whitehorn, was mentioned in our February Number; the second, Mr. Thomas F. Abbott, united himself, some months ago, to the church at Falmouth, under Mr. Knibb's pastoral care. He was formerly a member of the Baptist Church at Taunton, and was about to enter the academy at Bristol, when an attack of illness rendered it advisable for him to suspend all such engagements, and repair, at once, to a warmer climate. He proceeded to Jamaica, and, finding the change of climate very favourable to his health, entered on a commercial engagement, which proved highly advantageous in a temporal point of view. Such, however, was the local prejudice existing against our missionary brethren, and so confidently were statements circulated to their disadvantage, that many months passed away before Mr. Abbott felt disposed to seek any intercourse with them. At length, however, he visited the chapel, and, having quickly found how unjust were the ideas he had been taught to cherish respecting the men and their communications, he sought a connexion with the church at Falmouth, the result of which has been, that he has renounced a lucrative employment, and cast in his lot with those he had formerly shunned and despised. Our brethren were properly desirous to refer his application to the Committee at home, but peculiar circumstances rendered it necessary for them to decide on the spot; and, after repeated consultation, and solemn prayer for direction, they concurred in admitting Mr. Abbott as an associate in their labours; and their decision in this case, as well as in that of Mr. Whitehorn, was fully confirmed by Mr. Angas, at the late meeting at St. Ann's Bay. Thus, while efforts have been made to strengthen the cause by sending reinforcements from home, Divine Providence has been working at the same time, without our knowledge, to provide fellow-labourers abroad.

Amidst severe domestic bereavements, Mr. Baylis continues to see a blessing rest upon his exertions at Port Maria, and its neigh-

* See particulars in the Herald for Sep. 1830, p. 70.

bourhood. "I had the pleasure," he writes, Feb. 1, "of baptizing thirty-eight persons on the 26th of December, at Port Maria: the church continues to enjoy the blessings of peace, and the congregation is large and attentive, though many of the people have to contend with great opposition. At Ora Cabessa, the number of hearers and of inquirers is increasing, and I hope to admit several to baptism shortly. Eighteen persons were baptized at Bray Head, on the second day of the present year. That little church continues to go on well, and is likely to be a very interesting one. I feel greatly indebted to the Giver of all good, that, in this land of sickness and death, my health has been so mercifully preserved that I am able to go on in my duties with very little interruption. I hope I may be able to devote all my powers to the service of Him from whom I receive them."

Anotta Bay must for a season, we regret to state, be deprived of the faithful services of Mr. Flood. His health has for some time been declining, and, as the only probable means, under the divine blessing, of recruiting it, he has consented to try a return to his native climate. Our last advices mention, that a passage had been secured for him on board the Garland Grove; so that he may be expected about the middle of June. The following extract from his journal will shew the encouragements which have attended his exertions in the best of causes.

"Nov. 28. A very interesting, and, I trust, a profitable day; both to myself, and the people among whom I am permitted to labour. Twenty-four candidates baptized and received into communion with the church formed at Buff Bay, but at present, meeting for worship at Charles Town. The account given by many of these individuals, of their knowledge and experience in divine things, was truly gratifying. Enjoyed some freedom and enlargement in preaching, to a crowded and very attentive audience, from our Lord's words, Mat. xvi. 24, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

"In the evening visited, one of our active members, a free black man, at his cottage, where a considerable number of persons attended evening worship, to whom I read and expounded Matthew xx. They listened with the utmost seriousness and attention, and seemed particularly interested in the account of the two blind men, at the close of the chapter, and the remarks made upon it. Lord grant that their eyes may be opened to behold the glories of Immanuel, that Jesus whom we preach!"

It has been already stated, that Mr. Nichols, from St. Ann's Bay, was about to establish a third station, in his neighbourhood. This he has been permitted to accomplish. "On December 12th," he writes, "I experienced the delightful satisfaction of introducing the Gospel at Brown's Town. The house was crowded, and very serious attention was paid to the Word of life. As I preach there every third Sunday, I have spent three Sabbaths there in all. One hundred and seventeen inquirers have joined us here; eighty-six new ones, and thirty-one from St. Ann's Bay. Much opposition has been excited, and I have every reason to believe, that very many of the poor negroes have thus been deterred from attending. The like spirit of hostility is strongly manifested by several influential persons nearer to St. Ann's Bay, where I had the pleasure of baptizing twenty-one persons, December 19th." From a previous letter of Mr. Nichols's, we select the following extract, not only as describing a scene truly pleasing, but as it affords a gratifying evidence of the manner in which one missionary brother can rejoice in the sphere and success of another.

"During my absence I preached at Stewart's Town, Rio Bueno, Montego Bay, Gurney's Mount, and Lucea, and was highly gratified at each place. At Stewart's Town, where, as you must be aware, service can be held only once a month, I preached in June and July, and have also supplied it this month, brother Knibb being down at Savanna-la-Mar. In having these opportunities I have truly thought myself privileged; for indeed this *is* a highly interesting station, and well deserves all the attention which the brethren here, and the Society at home, can possibly render it. In June and July I attended baptizings there, and never was my heart more delighted in witnessing that divine ordinance. The spot where it is administered is too interesting to admit of description by any but a Legh Richmond. How did I wish that our friends in England could have beheld the scene! —a scene on which no one could look with indifference, and which must have excited in the heart of every follower of Jesus the liveliest emotions of sacred joy. To see hundreds of people hastening in long rows along a steep and narrow path, first to the river side, and then back to the chapel, and among the candidates a *blind* youth, holding by the handkerchief of his companion, 'making haste and delaying not' to keep the commandments of Christ, must have filled every Christian's soul with gratitude to God, and love to the missionary cause. On the second occasion, several interesting persons of colour were baptized for Rio Bueno; and so large was the assembly, that while I preached in the chapel brother Knibb preached to a good congrega-

tion outside, who could not possibly enter. So great is the success at this place, that a goodly number might be baptized every service-day, if circumstances would always allow it. The chapel is far too small to accommodate the regular congregation, and the people are very ready to do all they can towards discharging the present debt, and making a further enlargement. In connexion with Rio Bueno, another increasing and prosperous station, this would form a very pleasing and important sphere of labour for any new missionary."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies.	Mr. J. C. Marshman	Serampore	Dec. 31, 1830.
	Rev. James Thomas	Calcutta	Jan. 1, 1831.
	Messrs. Alexander and Co.	Calcutta	Dec. 24, 1830.
	Mrs. Jonathan Carey	Do.	Jan. 4, 1831.
	Rev. James Williamson	Sewry	Dec. 24, 1830.
	Ebenezer Daniel	Colombo	Oct. 1, 1830.
West Indies.	W. H. Angas	Kingston	March 14, 1831.
	S. Nichols	St. Ann's Bay	March 12, 1831.
	J. Flood	Annotta Bay	March 14, 1831.
	W. Knibb	Falmouth	March 10, 1831.
	E. Baylis	Port Maria	March 2, 1831.
America.	J. Bourn	Belize	March 9, 1831.

DOMESTIC.

NORTH EAST CAMBRIDGESHIRE.

The fourth anniversary of the North-East Cambridgeshire Auxiliary to the London and Baptist Missionary Societies, was held at Burwell, on Monday March the 21st, when two sermons were preached in the morning and evening, by the Rev. Messrs. G. Mundy, and E. Carey, and in the afternoon, very interesting facts were stated by them, relative to the effect of Missionary operations. The sum of £29. 10*s.* 6*d.* was collected on the occasion

It is very pleasing to observe, that in this neighbourhood there is an increasing concern manifested for the spread of the Gospel in heathen countries; and in proportion as the people feel for the heathen abroad, so they are anxious that the Gospel may be preached in the dark villages around them. During the last year, a very important home station, has been opened by the congregations in connexion with this Auxiliary.

John Reynolds.

Contributions received on account of the Baptist Missionary Society from April 20 to May 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Huntingdonshire Society, in aid of Missions, by W. Foster, Esq.	99	15	0
Ludgershall, by Mr. Walcot	2	0	0
Sundries, by Rev. E. Carey:			
Sidmouth 1 0 6			
Tiverton 3 3 6			
Collumpton 4 9 9			
Wincanton 3 0 6			
	11	14	3
Diss, collected by Miss Ward	6	0	0
Halifax, by Mr. Kelsall	7	9	0
Bradford, York, Westgate Juvenile Society, by Mr. Turner	5	0	0
Bewdley, by Rev. Geo. Brookes	3	10	0
Hitchin, Auxiliary Society, by Miss Palmer	17	8	6
Chatham, Subscriptions, by Rev. W. Giles	8	5	6
Shooter's Hill, Friends, by Mr. Williams	2	8	0

Stepney, collected by Mary Davis			1 10 1
Trowbridge, Subscriptions, &c. by Mr. Wearing			17 8 0
North East Cambridgeshire, by Mr. Smith			27 10 7
Twickenham, collected by Mrs. Buchanan			1 0 0
Haworth, first church, by Rev. M. Oddy			14 0 0
Abergavenny, by Mr. J. C. Wyke			3 12 6
Lymington, Collection and Subscriptions, by Rev. James Millard			22 2 0
Suffolk Society in aid of Missions, by Shepherd Ray, Esq.			30 7 6
Edinburgh Bible Society, for Translations at Calcutta			100 0 0
Canterbury, Subscriptions, by Mr. Christian			10 17 6
Tottenham, Collection, by Rev. E. Carey			10 8 8
Bessels Green, by Mr. Knott			4 0 0
Ilford, Missionary Association, &c. by Rev. J. Smith			18 0 0
Leeds, Ladies for Female Education, by Rev. James Acworth			5 13 4
Norwich, Sundries, by Rev. J. Kinghorn			4 15 0
Beaulieu, by the Rev. J. B. Burt			5 10 0
Weymouth, Subscriptions, by Mr. Beddome			12 15 0
Loughton, Collection at Public Service, May 18, by Rev. S. Brawn			7 0 0
Hammersmith, Contributions, by Mr. Mundy			10 18 2
North of England Auxiliary Society, by Rev. R. Pengilly			14 14 9
Western District, by Mr. W. D. Horsey, Treasurer; viz.			
Bradninch	5 15 3		
Chard	12 19 4		
Crewkerne	6 5 1		
Cullumpton	4 9 9		
Hatch	10 18 8		
Honiton	1 5 0		
Isle Abbotts	3 12 0		
Lyme	3 10 8		
Montacute	11 15 11		
Stogumber	2 5 0		
Sidmouth	11 10 0		
Taunton	20 14 11		
Tiverton	3 3 6		
Wincanton	3 0 6		
Yeovil	8 4 6		
		109 10 1	

DONATION.

Nicholas Bartlett, Esq. Hackney, by Rev. Dr. Cox			50 0 0

TO CORRESPONDENTS.

Thanks are returned to Mrs. Cox, Wingrave, for a parcel of Magazines; and to the children in the Sunday school at Long Crendon, for Pincushions, &c.

Scott's Bible, 4 vols. 4to., and 4 vols. of the Baptist Register have been received, also, as a bequest from the late Mrs. Jane Baker; and a box from Ladies at Maidstone, to be placed at the disposal of Mrs. Philippo, Spanish Town.

"Please acknowledge the receipt of fancy articles from kind friends in Bristol. They are for the Chapel purchase. I am truly thankful for them, and wish others would go and do likewise."—*From Mr. Knibb, Feb. 2.*

J. S. Hodson, Printer, Cross Street, Hatton Garden.